

# SPIRITUAL TELEGRAPH

## FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Whoever receives this paper and is not a subscriber, may be assured that some kind friend who is desirous that he may become a patron, has taken the pains to furnish us with his address, with a request that we should mail him a copy, which we cheerfully do, hoping it will be the pleasure of the receiver to become a subscriber. Those who have suffered their subscription to expire, may consider the receipt of this paper afterwards a solicitation for the continuance of their patronage, and their pecuniary support of our endeavors.

Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con, on all subjects tending to instruct and elevate mankind. It is especially earnest in the evolution of truth tending to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

### This is a favorable time to Subscribe.

This issue completes the first six months of the present volume of the TELEGRAPH AND PREACHER. The balance of the volume can be obtained for one dollar. We can also furnish a few sets from the commencement of this volume, (the first six months,) at the regular price, \$1.

It has been our aim to furnish in this paper such reading as will instruct and elevate the reader, and tend to eradicate the evils which afflict mankind. We hope our course and efforts have secured some friends, whose sympathies with our endeavors will induce them to make some personal efforts, and to instigate some general action among the friends to extend our circulation and usefulness. We shall be happy to send specimen numbers of the TELEGRAPH AND PREACHER to everybody whose address may be furnished to us, and we solicit friends everywhere to furnish us with the address of their neighbors, townsmen, and others, for this purpose. We have also circulars, which we shall be glad to send to everybody, as many as they will distribute in railroad cars, hotels, lecture rooms, manufactories, and among the people generally. Friends may do much good by handing one of these circulars to each of their neighbors. The TELEGRAPH AND PREACHER is consecrated to the discovery, elaboration, and defense of truth, and to the inauguration of equal rights and righteous laws among men, irrespective of the frowns of popular error, and we rely on liberality, stern integrity, and zeal for truth and righteousness, to sustain this paper. Give us, kind friend, your patronage and hearty co-operation, and induce others to do likewise.

### JASON F. WALKER AT DODWORTH'S

#### ACADEMY.

Mr. Jason F. Walker lectured at Dodworth's Academy on Sunday the 8th inst., morning and evening. His morning discourse was on the general subject of the intuitions of childhood as the surer and better guides to spiritual truth. "It may be more than a poetic fiction," said he, "that heaven lies about us in our infancy." We set out on our journey in life attended by angels, but as we turn our back to the golden morning of our lives, and travel westward, the light grows more earthly, we become unmindful of our heavenly escort, and at length find ourselves walking only upon the earth, and among men. And as it is with individuals, so it is with the race.

The child doubts not his instincts; to him they are the sufficient vouchers of his spiritual nativity and heirship, the only titles he has need of in his minority to assure him in the reversion of his Divine inheritance; but, grown older, he learns to question everything, to trust nothing; he anxiously searches for evidences of his birthright, drags to the light of investigation old and curious soul-genealogies, and tries titles to his inheritance of heaven by a sort of spiritual heraldry, and the subtle arts of logic; the sun of his childhood's faith has set, and he is kindling the torches of his reason to eke out the twilight of his intuitions.

Then comes the philosophical age in the history of the race; humanity emerges from its childhood, and enters its teens; the philosophical phase marks the era of man's estrangement from a spiritual consciousness, and his advent into the realm of a purely sensuous and skeptical life; daily he wanders farther into the land of uncertainty; his speculations increase his skepticism at every step; philosophy never restores to him the joys of the salvation he has lost, nor arms his spiritual sight to grasp again the retreating gates of glory through which he emerged from his divine home, and went out upon the bleak wilderness of his earth-voyage; he seeks in the dreamy speculations of his philosophy to push the problems of his being and destiny to an answer; he wearies the universe with hypothesis and abstraction, and becoming inextricably befogged, he concludes to turn over the problems of philosophy to the dogmatics of the priest, who manufactures a system resting on assumption, and backs it up with a "thus saith the Lord."

But it is not so with all. Scattered along through the ages have always been some whose childhood has been like an ever-green amid surrounding decay; who seem to have kept the envelope of their spiritual life fresh around them; to have carried into exile the intuitions of their young souls, and faith in them; those in whom

"The child is father to the man,"

and whose days are

"Joined each to each by a natural piety."

These are the salt of the earth; they are the sole connecting links through which in our distant exile we may transmit

a thought back to the Spirit-home that lies behind us; the altars at whose fires we may kindle again the dying flames of our child-memory, and warm our chilly souls in the genial hopes of a future. These are the *Spirit-mediators* who stand between the common and grosser herd of their fellows, and the existences and verities of the Spirit-land; their souls, and sometimes their bodies, become *Æolian harps* swept by the invisible fingers of the breezes from that far-off realm, and by the magic spell of that Spirit-communion which they have brought by stealth or chance unsullied from the child-home, they hold converse with the angels in our stead, and so, by their heavenly ministrations, transport us back over the wastes of our theological Sahara till we get sight once more of that immortal sea that brought us hither.

"See the children sporting on the shore,  
And hear the waters rolling evermore."

Then how the old child-faith is renewed in us—the faith of a Spirit-land—of our kinship with angels, and our heirship of heaven. The resurrection of long-buried intuitions makes us young again, and in the grateful recognition of the old familiar thoughts and moods of by-gone years, we cry:

"O joy that in our embers  
Is something that doth live,  
That nature yet remembers  
What was so fugitive!"

And greater joy we may well feel that Heaven has reserved some, qualified by we know not what cherishing of the angels, to be the High Priests of the inner sanctuary to those who for lack of unction may never enter there until the veil of the tabernacle that holds them shall be rent in twain. How they bring us into strange and thrilling proximity to the Spirit-land, and make us feel that we stand on the confines of an invisible but *real* country—invisible to us, but not to them; for

"The fleshly walls are white and thin  
Which close their yearning Spirits in;  
They see, entranced, the statures grand  
That throng their lofty fatherland;  
Celestials' footfalls they do hear,  
Inaudible to grosser ear.

\* \* \* \* \*

Their songs are filled with longings wild  
For home and that serener day  
That lights the angels far away."

And when you have come within the sphere of such, and as long as their influence was upon you, you were a child again; your child-instincts were all kindled afresh in our heart of hearts, and our faith in a Spirit-life was as fresh, as vigorous, as unquestioning, as it was in the dewy morning of our existence, when we had no thought but the blue dome above us was heaven, and that we saw the form of a sainted mother or an angel sister in the moving clouds; 'twas not until we turned away again into the cold and skeptical worlds of farms, and merchandise and priests, that we felt the demand for a rationa

demonstration of that which our simple and childlike faith was but just now drinking in as the thirsty soul drinks the refreshing rain; but *then*, when we came back to our unbelieving fellows, cased in the hard mail of their speculative theology, with their petrified and polished faith of immortality imbedded in the soul-rock whose slow hardening has been the work of centuries of priestly dogmatism, *then* it was, indeed, that we needed for ourselves, and to carry to them an evidence of our faith beyond the faith itself.

And yet as little valuation as you find the cold world puts in these intuitions, and this unquestioning, *impulsive*, spontaneous faith—mark you, it is the most valuable phenomenon of our spiritual nature this very hour; for it is only by the preservation to the race of these intuitions of childhood, these trustings, hopings and aspirings of our morning, remembered amid the uncertainties and skepticisms of our noon, or the infidelity and hopelessness of our evening; it is only by these settings-in of the tide that throw us now and then back to port again, that we have to-day what little faith we have in immortality as an element of our religious creed. It is to our childhood's years that we owe the fresh and living things we have enshrined in the religious faith of our maturity; for long, long ago would the cold scholastic theology which has thus far constituted the principal phase in our race-development, have chilled the last life-pulse in the veins of our faith, had it not sometimes warmed itself at the fires still smouldering on the deserted altars of our child-worship. In such moments, when we have come shivering with the chill of our evangelical atmosphere, generated in cathedrals and steeple-houses, those vast refrigerators of human hearts, and sat ourselves down to get warm by the sunny faith of some simple child, or in the glow of our own youthful memories unseparated from the rubish of years, then we feel with how true a perception Jesus declared that whosoever would *enter in* to the kingdom of heaven must receive it as a little child.

I have sometimes indulged the thought that, when children, we all move about in a world where all truth is ours by a sort of spontaneous perception; it may not be all a fancy, how a little child will sometimes have and give prophetic warning of its own death, and, in that simple, direct, matter-of-fact way of communication that tells you at once it is no surmise of uneasy anxiety or childish fear, but an unquestioning conviction of a truth already as present to his apprehensions as the toy he holds in his hands; and what strange, far-reaching thoughts will sometimes sparkle, or rather gleam out from their childish prattle, which make you feel that you are listening to an oracle of wisdom.

And it is these recovered truths which constitute for us a religion. No truth is a religious one to us which does not, when it comes, wake in us a consciousness that it is a truth of our own being; which does not come to us as if it had once been known, and then forgotten, and now known again. These are *religious* truths, for they *re-bind* us to that from which in our life we had become separated, and drifted away, and we have a longing to try to make a religion to ourselves of something else—of that which had no power to wake a glad response in our souls—nay, even of that which our souls abhorred. We thought we must. We were told that we were so depraved that religious truth would of course be unpalatable and repulsive to us, and we verily believed the more bitter the pill, the more potent its medicinal virtues to heal our souls.

But all this, what a profound violation it was of the best that was in us; and how profitless, as we look back upon it, has been this entire process of medication. It has well nigh broken down our constitution, vitiated our appetites for heavenly food, and left its scathing track on every organ of our souls.

The church must give us a better religion, or none. We demand it of her. In default, we must turn away from her, and seek it for ourselves. Our nature, the noblest there is in us, demands it.

VERY HARD.—A minister who lost his wife, and had become weary of second edition of the single state, was once instructing a congregation from the passage, "Use this world as not abusing it," etc. In the course of his remarks he took occasion to mention some things which a christian could dispense with in this world. In the category he placed a wife. He had, however, scarcely said—"A man may do without a wife," when his own experience stoutly protested, and he finished this branch of the subject by saying, in the simplicity of his heart—"but, my brethern, it's mighty hard!"

## "EXCERPTS OF THEOLOGICAL READINGS"

REVIEWED.\*

Now and then, in the history of men, things and nations, it falls to the lot of that good old book, the Bible, to be attacked with all sorts of figures and fancies. Every new science which arises seemingly clashes with the Bible; the zeal of the Biblians *denies* the science, and thus they go, until the truths of both are harmonized so far as truth is demonstrated to exist. Your editorial remarks prefixed to the "excerpts" show you feel this; and knowing that the Bible rightly understood, and the truths of Nature must be in harmony, you feel, as does the writer, no fear to meet them; *i. e.*, these truths.

But these examples of "Excerpts" are calculated to mislead the ignorant; for how can they be informed of the technicalities of theological science and learning? And unless they have good sense enough to follow the wise adage, "one tale is good until the other is told," they may be led astray. The compiler of the "excerpts" does not always tell the numerous readers *who* and what these persons are from whom he quotes, which might affect much the testimony and the opinions; but we have two columns and a half of quotations, the connections of which we can never learn, and of some of the authors of which we are kept in equal ignorance. Our preachers generally, when they tell a fact or set forth a principle, mention also the author and the chapter or page to which we may refer, so that we may have the advantage of the context. That we may reply fairly and philosophically to the author of the "Excerpts," he should tell us where he gets these extracts, the books and the pages.

But, Mr. Editor, your readers may know that most of the objections brought against the Bible are old stereotyped opinions—objections which have been brought up from the grave of centuries, and a thousand times refuted. Like our fashions, they become new to new generations; still, they are old, and it is uncertain with respect to the acquisitions even of science, whether the things claimed be anything "new under the sun."

Your correspondent once stopped in an infidel assembly held in Philadelphia, and nearly opposite a church, the street he does not remember—it may be Sansom street; at all events, the infidel meeting was held there, and there was a Baptist church on the other side of the street—both meetings in session, both working, I suppose, according to their faith. The infidel's was something new to us then, and we stepped in from curiosity to hear what might be said against the Bible. Well, Sir, such a tirade of abuse as the Lord of Heaven got would be incredible only to those who had not heard it. Where are our Sunday schools, where are our churches, where are our Bible-readers, thought we? Or are these men not in earnest? One thing seemed to us to indicate that they were ignorant rather than vicious, rash rather than absolutely foolish. They allowed replies from all persons who wanted to make them, and every man was allowed five minutes to make his speech. The prime orator got up and stated that so far as he was able to judge a man by his principles, Jesus Christ was no man to follow at all. His objections to following him was that his doctrines were demoralizing—they were "devilish," because he said (Matthew 10:34), "I am not come to send peace, but a sword—to set a man against his father, the daughter against her mother, and the daughter-in-law against her mother-in-law." I was struck with the art by which this Scripture was used, and yet it appeared to me that the man really did not know that the verse was a quotation from Micah 7:6, and that the real character of Christ was that indicated in his title of "Prince of Peace" (Isaiah 9:6), notwithstanding the persecutions and antagonisms that would incidentally and immediately ensue from the promulgation of his doctrine. The "Excerpts," one by one, if examined into, may, for aught we know, be found equally misapplied with the quotation above referred to.

The Bible is built upon a *rock*, the foundation of which every succeeding age *consolidates*. If we can not find the rock merely because a little sand is thrown over it, the fault is in our own eyes. But the first clap of reverberating thunder designed to shake Christendom from its slumbers is the *opinion* of a learned and pious Professor, De Wette, of the

\* These "excerpts" were published in our issues of the 1st and 15th instants.

Basle University. It is his *opinion* that "the Pentateuch is a collection of various works, chiefly from an epic poem," etc., etc. Of course, it is not from *Moses*. A pretty smart epic poem that would be, Mr. Editor. Just think of it! All of that knowledge in Genesis, and the real name of poet, too, not so much as mentioned! Well, where did the poet get his knowledge from? Such a palm-off on Moses ought not to be tolerated; and he has a right to come up here and say through a reliable medium that it is no poetry or compilation of his! But what about the *prophecies* found in the fragments of which the Pentateuch is composed? Smart poet, that, who foretold Christ in the seed of the woman! It is generally believed that Moses himself did not *know that*. But of this epic poetry, we have had some of "later days," and quite enough.

Now, Dr. De Wette has an opinion of his own, of course, and the epic poetry is *his* idea; but, Mr. Editor, we have a host of learned men on the *other side*, who do not thus opine. Which shall we take, the *one* man, or the *dozen*? We shall prefer to take the dozen men, and the share of common sense found in *that* direction. But as your correspondent deals with the learned gentlemen of Archaeology, only to the extent of some five or six lines, which are thought to be enough to overturn the opinions of Christendom, let us be patient, and wait to see what will come of it.

Next comes the great Prichard: what has he to say? Well, about the same thing! He has taught these many years the principles favoring the general interpretation, but now he has got rather old, having spent the best of his days in the better cause, and he can not see so clearly. Now it happens that there are others who can see as well as the great "Nestor," and they declare they see *not* as he does. Our Biblical scholars and Orientalists, noted for their protracted, laborious and deep researches—for their very life they can not find the ghost which Mr. "Nestor" sees; but shall we fall in with that gentleman, anyhow? shall we believe he sees it? Now Dr. Prichard can not come over us in this way, however he may your correspondent; and if your correspondent wants to show your readers the ghost, too, let him state the names and places.

VIDE.

## GHOSTS AND SORCERESSES OF INDIA.

[Selected for the Telegraph and Preacher.]

[CONTINUED.]

It frequently happens that in India, as well as in other countries, the devils do not act independently, but under the direction of some human being who has contrived to get one of them under control. The power thus acquired is not exercised on objects as important as one might suppose from these shocking preliminaries. Colonel Sleeman mentions the case of a trooper in the employment of Major Wardlaw, when the latter was in charge of the Seonee district. The fellow went to an old woman for some milk for his master's breakfast, and supposing her to be without any resource against his tyranny, carried it away without paying—intending, no doubt, to charge the major for it all the same. Before Major Wardlaw, however, had finished his breakfast, the dishonest trooper was down upon his back, writhing and yelling in an agony of internal pain. It was quite clear that the man was bedeviled, and that the old woman was the sorceress. She was immediately apprehended, brought to where her victim lay, and commanded to cure him. The old woman denied her guilt, but admitted that some of her household gods, without her knowledge, might have thought fit to punish the dishonesty. This would not do. The bystanders would take no denial; and, on their compulsion, she set about collecting materials for the poojah (worship). This being effected, she began the ceremonial; before she had proceeded very far, the object was attained and the man was cured. "Had we not been resolute with her," says an eye-witness, "he must have died before the evening, so violent were his torments."

It is fortunate that the power of these sorceresses is confined as regards space; that is to say, if a man who has offended one of them escapes to a distance of ten or twelve miles, she is unable to harm him. A respectable native merchant having visited Ruttunpore on business, was one day walking through the market-place, eating a piece of sugar-cane. He was so much abstracted in this pleasing employment, that he jostled unintentionally an old woman as he passed. Looking back with the intention of apologizing, he heard her mutter something; and straightway he became uneasy—for he was a man who knew a thing or two. He forced himself, however, to resume his occupation as if nothing had happened; but when raising the sugar-cane to his lips—although hardly a minute had elapsed—he saw that the juice had all turned to blood! The terrified merchant immediately collected his followers, left his agents to settle his accounts as they might,

and was beyond the bounds of the sorceress's jurisdiction before dark. "Had I remained," said he, when relating the circumstance, "nothing could have saved me; I should have been a dead man before morning."

The conversion of the juice of sugar-cane to blood is not uncommon; but sometimes it is attended with more terrifying circumstances. At a fair held in the town of Raepore, there were two women, apparently not much more than of middle age, tempting the passers-by with some remarkably fine sugar-canes. A grave and reverend seignor, who afterward related the adventure, observed them. This gentleman, he it observed in passing, was the representative of a native prince, the Shahgur rajah, and described in perfect good faith what passed before his eyes. While looking at the women with the sugar-canes, there came up to them a stranger, like himself, who wanted to purchase. The price demanded, however, was exorbitant; and the man became angry, thinking they were trying to take advantage of what they supposed to be his ignorance. He took up one of the canes; the women seized the other end, and a struggle ensued. The purchaser offered a fair price; the seller demanded double; and the crowd which had collected, taking part on one side or other, a considerable quantity of the usual abuse was lavished on the female relations of each other. While this scene was going on, and the cane still grasped between the principals, a sipahee of the Governor came up, armed to the teeth, and in very imperious tones commanded the intending purchaser to let go. He refused; and old Jungbar Khan, the relator of the story, who had by this time become much interested, told the soldier that if he so unreasonably took the part of the women, they—the bystanders—would befriend the man and see fair play. Upon this the functionary, without farther ceremony, drew his sword and severed the cane through the middle.

"There," said he, "you see the cause of my interference!" and sure enough the horrified crowd observed a stream of blood running from both ends of the cane, and forming a pool upon the ground! Whence came the blood? It had deserted the body of the would-be purchaser; the sorceress had drawn the stream of life through the cane, to gratify the foul-feeding devil to whom she owed her power; and the poor man fainted from exhaustion, and fell to the ground. So little blood was left in him that he was unable to walk for ten days. So flagrant a case, occurring in the presence of a man so high in rank as the Khan, could not be allowed to pass. The bystanders went in a body to the Governor of the town to demand justice, declaring that unless an example was made of the sorceresses, the fair—at which it was seen no stranger's life was safe—would be deserted. The women were accordingly sewn up in sacks, and thrown into the river. But he whose appetite they had so lately administered to, stood their friend, and they would not sink. The Governor, it was thought, ought to have put them to death in some other way; but he did not relish having anything to do with such customers; in fact, he was afraid to meddle farther, and ordering them to be released from the sacks, allowed them to go about their business.

#### A SPIRIT TO A CHILD.

The following poem was recently given to the father of a little boy twelve years old, who has been sick several weeks, with the remark that it was for his Willie:

A little song for Willie dear,  
Full of Spirit harmony,  
Bright with truth we gather here,  
Our full band of sympathy.  
Around thy couch we cluster oft,  
And hear thy prayers in whispers soft,  
Nor deem it but an idle tale,  
When we declare we bring a gale  
Of essence, whose pure virtue flows  
Throughout thy blood as oft it glows,  
When unseen fingers hold the Lyre,  
And all thy little soul inspire.  
It beams all through thy inner life,  
And wakes a song to hush all strife,  
While gentle slumbers bear away  
Thy Spirit with its guardian's play.  
Now, Willie, fear not, friends are near,  
Whose power shall hold thy Spirit here.

AUGUSTUS.

#### Remedy for Melancholy.

A correspondent, writing on the frequency of suicide, mentions a remedy for that melancholy state of mind which precedes and leads to it, as follows:

Hahneman, the founder of Homœopathy, discovered the therapeutic action of *aurum*, or gold, in cases of melancholy in persons who seriously thought of killing themselves. He cured several cases by the administration of three hundredth or nine hundredth part of a grain of gold. These preparations of gold can be obtained readily from the homœopathic stores, and whenever our friends come in contact with persons of such temperament, I would suggest, in addition to other means they can devise to divert the subject's attention from this melancholy thought, to prescribe a preparation of this medicine as a powerful adjunct.

If in this I shall be instrumental in doing some good, I shall be amply repaid for my labors. J. COVERT.

#### SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVEN'G, IN CLINTON HALL, EIGHTH ST., NEAR B'WAY.

##### SIXTY-NINTH SESSION.

QUESTION: What effects have physical habits, such as the use of rum, tobacco, etc., upon the other life?

Dr. MASSEY wondered within himself that a question should be raised as to the effect of tobacco, etc., upon the life beyond. It has been said in this room, that there are Spirits who seek enjoyment from the slaughter-houses and filthy dens of our populous cities; but for himself, he can not reconcile any such abomination with the idea of progress which is a universal law. He abhors tobacco. He thinks the taste for rum and tobacco is acquired, and that the using of them is unnatural. As all impressions upon the mind are made through the instrumentality of the nerves, it follows that whatever injures them, or detracts from their healthy capacity, must disturb the natural action of the mind; and hence it is reasonable to suppose that the effects of our earthly habits go with us into the other life; but, that they do so in the gross sense asserted by some who have occupied the spiritual platform, he is not yet ready to admit. That the growth or orderly manifestation of the spiritual nature may be interrupted or turned aside by our habits—and that they may, and in a fearful number of cases do, occasion a premature severance between body and Spirit—is of daily observation; but he is loath to think these vile habits and their consequences are as prevalent in the Spirit-world as they are in this Christian land.

Dr. GOULD'S PAPER: The effect of habit in Spirit-life, is doubtless a most important question, if for no other reason than the following: viz., that upon the decision of this question depends the value of moral attainments in this life. While the discussion thus far had been interesting and instructing, my attention has been particularly drawn to the fact, that the main drift of the arguments and inferences employed and evidences adduced, seemed to favor the conclusion that those habits which involve the violation of natural or moral law, do not lose their hold upon the disembodied Spirit, but rather cling with greater force and tenacity. The testimony purporting to come from a Spirit, through the female medium at our last meeting, was most emphatic in this direction, declaring "that it would take that Spirit the labor of ages to get rid of habits that might have been overcome in a short period while in the form." It is one thing, however, to prove a proposition to be true, according to deductions drawn from our own observations and experience, and another to prove it to be true according to the rules of science. Before attempting the latter, it may not be amiss to inquire as to the primary causes, as well as the nature of habits, in order to judge of their effects. Some suppose that as evil habits are prompted by kindred appetites, the best way to overcome them is to wage a war against those appetites; others go so far as to condemn individuals for harboring, or even possessing those desires. Indeed the great mass of the religious public are under the impression that this doctrine was taught by Jesus, in Matt. 5: 28, without reflecting upon the alarming consequences, which would probably be nothing less than implicating every man in creation, under normal circumstances, in the charge of adultery. Others, again, teach that those appetites that lead to transgression of law, are not of interior soul origin, but come from without—such as parentage, education, etc.; hence, say they, no criminal charge can be made against the soul, because the origin of the turpitude—if there be any—came from external sources; but at any rate, say they, as the source of those appetites and passions is material and external, their effects must necessarily be correspondingly transient: and when the Spirit leaves behind its material, and all its external surroundings, by the laws of analogy those appetites and passions must remain with their parent causes. Hence it would seem that some infer that the vilest sinner on reaching the Spirit land, is better off than the best saint that is left behind; and again, that as all men possess the same general desires, they are fitly represented by a bed of flowers, covered by a fallen barn door—all, as well as some of which flowers would manifest themselves through the knot-holes, if knot-holes were accessible to all.

Now it seems to me that the grand error in all these various theories lies in attributing turpitude to that which is not susceptible of moral property; and so long as this is the case, we shall look in vain for sound philosophy from the authors of those theories, as to the effect of habit in the spheres.

If I am asked for the true remedy, I answer that I know of no other than to find out the true sources of moral origin, and I am free to confess that this is not a very easy task, for the reason that the filaments that lead to those localities, are so exceedingly attenuated, that none but the clear-sighted and vigilant student can succeed in reaching their *ultima thule*; all others are sure to lose sight of these indicators, and get lost in the mists with which the materialistic and sophistical philosophers are ever industriously befogging this department of moral science.

In seeking the sources of moral origin, we should bear in mind, that if there be any one rule in ethological science more unyielding and absolute than any other, it is this one, viz., that it is not the desire that prompts, but the motive that governs, that gives character to action. Hence, no form of desire, whether they be termed appetites, passions, propensities, longings, emulation, honor, or acquisitiveness, can of themselves generate moral quality; this is the work of motive, and in its delegations it is the sole arbiter. It acknowledges no superiors, and delegates no inferiors. If, then, motive be the only foundation of moral quality, all those theories that base it on desire must fall to the ground, even if (according to their theory) those desires should remain behind, with our material surroundings. To understand the nature of motive, we must comprehend the elements of which it is composed; but this would require a metaphysical disquisition, too lengthy for this occasion.

Mr. TUCKER: It is an old saying that everything is good, provided we make good use thereof. What we have to deplore is, *abuse*. Man requires stimulants, and universally resorts to them in some form. Those who reject lager beer, court the influence of the hop in their bread—simply eating the stimulus which another drinks. But the question, doubtless, inquires after the consequences arising from abuse

of these things. He thinks it rational to suppose that effect follows cause in the spiritual world as in the natural, though in the former, doubtless, both causes and effects are modified, or, in other words, correspond to the new conditions.

Mr. FOWLER: In the report of the last speech he had made before the Conference, he is represented as saying (in substance) that he did not expect much aid from the Spirit-world in the reformation of existing errors or evils. What he did say was, that he did not expect aid from Spirits through the usual external instrumentalities; but from the influence of that world upon our minds, he expected valuable results, or something to that import. With respect to the question, it is well for us to remember that, essentially, the future life is now; and therefore, we have only to know what the drugs inquired about, do for us here and now, to know what they will do ever. The man who feels himself injured by the use of tobacco, and yet has not the strength or courage to break the habit, may be benefited perhaps by the following method, which, in an instance under his own observation, was successful. The victim, who could not let tobacco alone, resolved to let everything else usually put into the mouth, *alone*, and for a time to take nothing *but* tobacco, which soon cured him of his predilection in its favor. He thinks the man who is addicted to alcoholic drinks, and wishes to be rid of the habit, may effectually cure himself on the same plan; that is, by simply causing all that passes his lips as food, to taste and smell of his favorite alcoholic beverage. He does not approve of too sudden changes in personal habits; but thinks such as are felt to be injurious should be broken off so as to escape the depression consequent upon too rapid change. In this, we may greatly aid each other. The individual who is passing from a state of rum and tobacco, needs the care and sympathy of judicious friends, so that the conquest of the moral nature shall not be at the expense of the physical, but exactly the reverse.

Dr. GRAY: Why do men crave alcoholic stimulants? What is the basis of the appetite? He answers: It is an undue aspiration for social enjoyment; that is to say, for a higher or more intense gratification of the social nature than this earth can afford; a greater play of the affections than belongs to life in the body. We know, from observation, that when men are shut out from the social enjoyments, their natures crave, they take to drink as a compensation for the privation. "The bowl" levels the distinction which caste creates, and thereby ministers to the social nature the gratification society denies to it.

The love of tobacco has also its basis in undue aspiration; but it ought not to be classed with stimulants, and it has no relation to the social affections. It is an incentive to thought. Its love arises from an undue aspiration for truth. It has relation to contemplation, and its first effect is a sort of thin trance or exaltation of the reason. The abuse of these things, like every other abuse, must result in privation or hindrance of the normal uses of the individual; but he can not think that the appetite for rum *specifically*, goes with us into the other life. He can conceive that the social affection, which, in this world, resorted to the cup as a means to the gratification which caste denied to it, being there; but he thinks the social nature whence the appetite originates, is ministered to, not by alcohol, but by the social intercourse and kindly feeling which the affection craves; a denial of which, through the artificial civilization which obtains on earth, first led it astray. In England the distinctions of caste are more arbitrary than in France, and there is more drunkenness in England than in France. Throughout Christendom the laws of society are more arbitrary than in Mohammedan countries, and there is also an excess of drunkenness in the former over the latter. This, be it understood, is not the fault of Christianity, but of the silly and cruel distinctions of caste, which are an open violation of it. Place the drunkard under the influence of the revival meeting, and he stops his rum. He has the nobler and more congenial stimulus of kindly faces and brotherly regard—the spiritual "drink," truly adapted to the spiritual thirst of the social affections.

Mr. INXIS thinks it absurd to inquire after the effects of rum and tobacco as specialties. In the last analysis, these things must be pronounced good. This is a terrible truth to utter; but then it is to be remembered, any truth is terrible to the unbeliever. He looks upon all things as good; could we look into the heart of the greatest sinner, we should find him a better man to-day than he was yesterday.

Mr. NEWBERRY thinks, from careful observation, that tobacco serves as a means of transfer of power or activity from the muscular to the nervous and mental apparatus of the man. He has observed that the user of tobacco makes less use of it while expending his muscular energy. He has noticed this among farmers and mechanics. The reason is, tobacco prostrates muscular energy, and thereby brings the body on a plane with its rest; that is to say, it restores the needed equilibrium between the man and his conditions.

Adjourned,

R. T. HALLOCK.

#### Andrew Jackson Davis and Wife

Have taken permanent residence in Orange, New Jersey. We are told that the Presbyterian brethren of Orange are considerably annoyed that such a heretic should come among them, and they wonder that a good Christian member of the Church should dare to rent her house to Mr. Davis; but the lady says the grocery and dry goods men take the money she gets from Mr. D. for goods, without any complaint.



## REV. E. H. CHAPIN'S DISCOURSE,

DELIVERED ON SUNDAY MORNING, OCT. 9, 1859.

"How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee."—PSALM 139: 17, 18.

This entire Psalm, upon the omniscience and omnipresence of God, constitutes a passage of the profoundest philosophy, and the most vital religion. It came from a soul in which *thought* and *feeling* were blended into one impulse of worship. And these two elements, as blended in this Psalm, and especially in the text, will form the basis of my remarks in the present discourse. I propose to say something respecting *thought* and *feeling*, as the essential characteristics of religious life, and I turn to this Psalm, to this particular passage of the Psalm, as an illustration of what I wish to say.

Observe, then, in the first place, that the words before us are not words of mere *emotion*. The Psalmist has been meditating upon God, and upon the marvelous works of God, and therefore he pours forth this praise. It is of *meditation* that he speaks in the text. For the idea expressed is this, that "God's purposes of wisdom and goodness, as displayed in the formation and care of man, are precious in the contemplation." "When I awake," he says, "I am still with thee"—"still employed in meditating upon thee, to see what thou hast done." I repeat, then, that in this Psalm we have a passage of profoundest *philosophy*. I may say, indeed, that it is a sublime instance in which, as the highest expression of truth, poetry and philosophy become one, because all genuine poetry is truth. We speak of poetry as the working of fancy and mere imagination, but these are simply the vehicles of poetry, at the best. Poetry, in its deepest essence, in its highest end, is truth; and just in proportion as it is genuine poetry, it expresses truth; and as the converse of this fact, of course it is to be admitted that truth is poetry. It is the grandest poetry, and men, when they are called upon to express the highest truth—the largest and sublimest conception they have of truth—either consciously or unconsciously burst into poetry. In these regions the human mind finds ordinary language too stunted, and must seize upon *symbols* to express its conceptions. So, I repeat, this one hundred and thirty-ninth Psalm is a burst of the loftiest poetry, and the sublimest truth melted and fused together.

But observe farther, if philosophy is meditation, and meditation upon the greatest subjects, then surely this is philosophy in the noblest sense; for it is a passage of sublime meditation upon God. It says of him all that men in the highest moods of reflection and discovery can say—all that they could say in David's time—all they can say now, or in any time. We shall never be able to describe God in terms any more adequate than the Psalmist has used here. Nothing can express our highest and profoundest idea of God in more definite and appropriate speech. With all our science, and our culture, in the light of Christianity, in the nineteenth century, we can say no more than this. We discover this to be the fact in the most matter-of-fact sense, that when we have looked above and around us—when we have traced out the finest filaments of life and nature, we find everywhere the creative, the sustaining, the infinite intelligence—stretching farther than thought could go with the wings of the morning, and making the night as the day; besetting us behind and before, and laying its hand upon us! Yes, the most thoughtful and exploring intellects may drop the measuring lines they have stretched from star to star, may halt in the curious investigations into the labyrinths of our life and organism, and give vent to their reasonings in the words of the Psalms!

There is a remarkable instance of this in one of the verses of the Psalm from which I am speaking. Perhaps some of you may remember that in one of my discourses last winter I referred to one of the grandest generalizations of modern science—I mean what is called the law of typical forms—by which the investigator finds one great plan running through an entire class of beings. He finds, for instance, the bones and outlines of the arms and fingers of man in the wings of the bat, and the paddles of the whale; and so on, clear through, in one grand scheme, setting before us something sublimer than the *work* of God—even the *thought* of God—God's idea—the great plan which, so to speak, stood back upon the screen of the Almighty mind before the thing itself was precipitated into existence. Now, I ask, in this grand generalization of science, what language would you use, so comprehensive and so significant as one of the verses preceding the text? "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in countenance were fashioned, when as yet there was none of them."

Here, I repeat, is an instance where the loftiest truth finds its expression—in the loftiest poetry; where, as I have said, the words of David's Psalm are words of the highest philosophy, as appropriate for to-day as they were for three thousand years ago, and the only words that are adequate.

But, in the next place, I ask you to consider the fact that this is not *cold* thought—it is not frozen thought—but thought that instantly melts into *feeling*, and becomes thus a full, flowing stream of *life*. The thought has descended from the brain to the heart, and has become dear, intimate, and personal life. "How precious also are thy thoughts unto me," says the Psalmist. But it is not mere speculation that has lodged in the intellect, it is a *precious* thought

that is working among the affections, and has become deep and constant. "When I am awake I am still with thee!" This, my friends, is a passage of pure essential religion—religion clear through and through—living, joyful, unceasing. From the very top of meditation it has come. Up in the mountain summits of thought, where the holy silence of God stretches all around, and where he comes near to us as he did to Moses. But now it descends in rivulets, in fountains, in a full-flowing river of *feeling*; it becomes a constant, steady flood of *action*; for, says the Psalmist, "When I am awake I am still with thee"—I am still conscious of thy nearness—still engaged in meditating upon thy glory and thy goodness, and even when night, the symbol of the grave's darkness, and "sleep, the image of death," have intervened, the new morning, the fresh awakening and re-creation of my thoughts and feelings, finds me still with thee.

I think, then, I am right in saying that in this Psalm, and in these very verses which I have taken for my text, we find the essential elements of religious life. Now, in the formation of opinion, and in the motives of action, it is true that every faculty of our nature plays some part, and in any instance, perhaps, it would be difficult to separate their agency, and ascribe to each its precise and particular influence. For complex as it may be in its operations, our spiritual being is in itself an indissoluble unity. The feelings do not move without some light from the intellect, and the brain feels the pulses of the heart. No man is entirely devoid of affection; no man is without reason. Even the lunatic has "method in his madness," and the idiot some little clue of thought. On the other hand, if we should decompose the dry light of the most abstruse metaphysician, we should find in it some coloring from the heart. But no man is a symmetrical man, with every faculty just in its place, and developed in exact proportion. Men fall very generally into one of two classes—men who work principally with the feelings, and lay stress upon them; or they are men who work through the brain, and lay stress upon thought. Now, you perceive that the man is poorly prepared to live who does not work by the blending of both these elements of our being, and by the operation of both kinds of faculties.

By the cold rays of intellect, and the steel prongs of logic, no man can fully grasp the truth—he may have an intellect as clear as the sun—he may have a brain like a hammer, and may be as logical as we can conceive any process of reasoning to be; yet that man is not qualified to find the truth, or to grasp it in anything like its fullness and substance. He is not qualified to find the deepest meaning of any truth, and especially to find out those grand, mysterious, super-sensual truths which pertain to God and religion.

On the other hand, it is equally true that "a clear head makes a strong heart." You can not have a brave man, really so, without he is a thinking man. This kind of impulsive courage which rushes into duels and street fights, is anything but courage; it is a lack of thought, a mere rush of blood, and sometimes it is the scaliest kind of cowardice. A clear knowledge and understanding of principles makes a strong heart. Not that he who sees principle always acts right; for if we lay down this proposition, we lay down the proposition that knowledge is identical with goodness. But, alas! we know they are not identical, at least as knowledge is generally held they are not identical, for knowledge is too apt to be one-sided knowledge; choked with pride, baulked with prejudice, and hindered by motives of the heart. You need the operations of both feeling and thought in the processes of religious life.

Thoughtfulness is essential to religious life! Meditation upon God is essential to religious life! And I dwell upon this simple proposition because, simple as it is, I verily believe there is no other proposition which more needs enunciating than this. A great many people have come to confound religion simply with excitement, with a rush of impulses. They seem to think the great proof of religion consists in mere feeling—religious feeling. To them, that is a revival of religion, in which a great deal of *feeling* about religion appears; but really, I think that is a revival of religion in which a great deal of *thought* about religion appears. Sometimes when men are outwardly very calm and collected, and show no very extravagant demonstrations of feeling, they may be really having an income of religious life greater than when they are simply occupied with the expression of their sense of great spiritual realities, by an outflow of feeling. Not that I say there is no religious life in such excitement. The Almighty God works in so many ways that I dare not limit him to my little way, or your little way—and dare not say God does not come upon a community sometimes as he comes in the whirlwind, and simply say, God is not limited to that process; and we make a great mistake when we suppose that religious life is all comprised in demonstrative and excited feeling, and that in the quiet action of thought upon religious truth—in the calm opening of the top-lights of the mind to God's revealed truth—there is no religion.

In this age, it seems to me, our religion is too much of the combustible kind—a sort of light-wood dipped in turpentine, all aglow, quick up and quick out. A great many are confining their experience of religion to an experience of rapturous and inward enjoyment, and not to their having any noble, consistent, religious life of clear thought—profound thought—steady thought. Strange as it may seem, I would say that the lack of religion in this age is not from a want of feeling,

but from want of thought, and the fact that religion is too much identified with mere feeling. People supposing that the emotions exclusively are devotion, the raptures of a prayer-meeting and the gush of sentiment that flows over them on Sunday, will be likely to contain the whole of their religion; and when the duty of the week comes before them—when public or private duty stands before them in the shape of stern, imperative thought, it has not for them a religious aspect, and hence these claims are liable to be neglected.

The noblest feeling is thoughtful feeling. Do you think sometimes, when you have gone into a mourning chamber and have seen one member of the family convulsed with grief—with the wild tide of sorrow rushing over the poor, desolate heart, that that one is really mourning more over the departed, than the one who sits pale and silent by the coffin, not a tear starting between the eyelids and hardly a muscle quivering, but cold and statue-like? Don't you know at once that there is greater feeling there, in that silence, in that pale, terrible stamp of bereavement that you see, than in the other case? All great feeling is thoughtful—is based on meditation. The Psalmist says—for he had thought, and with that thought came steady and constant feeling—"When I am awake, I am still with thee."

Now all religion, all true religious life, must be preceded and accompanied by thought; because in this way we arrive at the truth which lies at the basis of religion—at truth which is the spring of religious life. Truth is a part of religion—religion is not a part of truth—religion is the *whole* of truth. That is religion, wherever that truth is translated and carried into life and action. I repeat, truth is a part of religion, and wherever we attain to a truth, in so far we attain to religion—we are on the way to religion. I don't care where you find your truth; in so far as it is a truth, it is religious. There is nothing true in this world which is not religious; though there may be some things which appear to be true, that are not religious. Yet there is no truth that is not religious at its core. You may pick it up by the sea-shore—you may find it in the tuft of moss—in the withering leaf of the forest, or in the flash of lightning—you may take it from the mysterious suggestions of your own mind—you may disentomb it from the buried relics of antiquity, or draw it out of books—no matter where, so far as it is really truth, so far it is a contribution to religion, which is the synthesis of all truth.

Therefore, Christ himself recognized truth wherever he found it, and brought it into his system. Some people think they have obtained a weapon against Christianity, when they find some truth which had been uttered before Christ came into the world; when they can decompose the gravel mosaic of the New Testament into little fragments, and distribute one piece as belonging to some oriental sage, and another to some Jewish Rabbi. But I think, considering what Christ was, and what he came to do, it would have been strange if he had not recognized all the truth that preceded him, and which lay around him. Jesus Christ came into the world as God Almighty's Spirit moved on the face of the waters, gathering together their scattered, chaotic masses, and rounding them into one harmonious whole; so the spirit that was in Jesus Christ brooded over the noble truths the grand utterances that preceded him, which lay scattered and fragmentary through the world, and bound them together—the grand whole—into his religion.

He did that, but he did more than that—he made it to be living truth, not dead truth. Now morsels of rabbinical lore gathered up with the truth of Jesus—vitalized with his spirit of love, consecrated by his purpose, glorified by his revelation, became under the cross a new power. The words that lay hid in some old statement uttered by the lips of Paul, spoken by apostles, preached by martyrs, became coals of fire, living elements in the world. Christ consecrated the truth that was before him, and took it into his own grander system, and made it efficient. He recognized the fact, therefore, that truth, so far as it is truth, is religious; and therefore, whenever we strike upon the track of a truth, whenever we hit a truth, we have taken a step toward the development of a religious life.

Science is thought of God; *true* science is. A shallow science may try to thrust God out of his universe, but it finds that without him, it leaves the universe without any explanation; it leaves knowledge itself without any explanation. For what is the object of knowledge? What is it to know things, if knowledge does not bring love to my soul, or if it does not make me better, or if it does not do something toward the true development of my personality? Merely to know such and such a fact is a very little thing; but to bring out the meaning of that fact, that is the justification of all knowledge. The scientific man who merely goes forward and culls a catalogue of facts, does very little; but the man who rises to the higher generalization of a science to find what the fact means; who gives the relation between one truth and another; who finds the thought of God behind the fact, he gives us the significance of true science. Therefore all discoveries, and all true sciences, are thoughts of God. So far as science is broad and genuine, so far it is religious in its tendencies.

There are those, I am aware, at the present day, who think our scientific tendencies are leading us away from religion. But if there is any difficulty at all in the matter, it is not because we are too scientific, not because we have pushed our investigations too far, but

not far enough. The cure for what may be called the irreligious scientific tendencies of our day, is to go farther, to probe deeper, and then we shall reach the central fact of all, and that central fact is God! We shall find God at the coral foundations of islands and continents; we shall find God in the calyx of every flower, and in among the braided constellation of the heavens. We shall find God back of all laws and all forces of the universe. And so far as science pushes nobly and broadly into truth, it is religious in its tendencies.

You recollect I said in the early part of this discourse, that knowledge was not identical with goodness; and then I immediately qualified my statement by saying that this was because knowledge was one-sided, and choked with pride and prejudice. But knowledge, when it is fullest, is most allied to goodness; and no doubt, if the human intellect could really take in all knowledge, that then the mind and the heart would be one, and knowledge and goodness would be identical. As it is, you observe how the men who have gone the highest in these material explorations; how the men who have sounded with the plummet of thought the deepest, have been devout men.

Take, for instance, the Principia of Newton, and how hard and dry it is to read it, in its propositions and statements. But what closes the Principia of Newton? What does he do, after he has ascended the pathway of the stars, and ascertained the relations which bind the systems together? What does he do, after he has traced out the great law of gravitation, which, in its discovery, is the crown of his fame? He closes the grand Principia, with all its scientific lore and difficult terminology, with a *prayer*!

And what does Bacon do, when he is about setting forth those grand truths of his? He closes the introduction to his great *Instauratio* with a prayer which is one of the grandest compositions in the English language. Always is it the tendency of the highest knowledge to melt into devotion, and reverently to find God at the end of its explorations!

I say, then, again, as thought is developed, and pushes its investigations, thought will be found to be religious; and it is a mistake, therefore, to depreciate the intellectual tendencies of our age as irreligious. If they are, I say once more, it is because they are but partially developed intellectual tendencies; it is because this new intellect has not found its better half, and has not reached the result to which itself leads. It has become fashionable now-a-days to decry Protestantism, to speak of the hardness of Protestantism, of the cold, intellectual tendencies of Protestantism. In the first place, I think we make a great mistake in saying that the purpose of Protestantism was to give the right of private judgment and a free exercise of the intellect; people sometimes lay this down as a proposition, and all abuses which have grown out of the free exercise of the intellect they charge upon Protestantism. I think the real essence of Protestantism was not the right of private judgment, but the right of the private soul to come first-hand to God Almighty, without any priests, any candles, any Virgin Mary, between it and God, but that the soul may come to God in the one way where he has opened a gate to all souls, through the revelation of himself in Christ Jesus. The right of the private soul to come first to God is Protestantism; and so far as Protestantism has been instrumental in exciting intellectual vigor and curiosity, it has not done an evil work, but a good work; because it is only by sifting things that we arrive at truth, and in the exercise of thought we develop and make larger the possibilities of religious life.

Again, we find the charge brought against our times of great and growing social evils and of great corruption. What, after all, do we find this charge to be, when we come to examine it? We find there is greater diffused knowledge than ever before; there are not so many manifest great men in the world, it is true. But why? Because there is greater diffused intelligence. When men stood out conspicuously from all around them who were in the dead level of comparative ignorance, then they shot up great Alps, Andes and Himalayas. Knowledge was concentrated. But knowledge has shot out sideways; and the young men, the mechanics, workmen, and the merchants in their counting-room have a large amount of intelligence. I do not say there is a great deal of ripe, vital, virgin intellect—perhaps not; but after all the age is not so much disgraced by a lack of great men as we might suppose. If it lacks great men, it is because there is more diffused knowledge and more general intelligence.

Now, what I want to come to is this—that this diffused knowledge and this general intelligence is the light by which we see the social evils of our time more prominently. It does not show that there actually is more social evil, and that the world has grown worse; but that we see more clearly, we have got a bolder relief. You see the western sky, when the setting sun is sending up a clear reflection upon it, how the trees, the buildings and the steeples stand out. The glowing horizon of the nineteenth century has a clear reflection of intellectual light; and every ghastly wrong, every forbidding error, all abominable evil, stands right out against it, and we see it more clearly; and then we say, "There is more of it." In proportion to the increase of population, I doubt whether there is; and, moreover, this diffused knowledge of which I speak, makes the evil more apparent, and is one step toward subduing and overcoming the evil.

But again, it is also the fact that in order to feel truly, as I have already suggested, we must think truly. No doubt the impulses of feeling have very often led to noble things, but this is all chance work. You may have a man in your employment who does things by noble impulses, yet he does not suit you; you want a man who works upon principle, and steadily goes forward in his duty—not a man who, in some gush of emotion, may do more work in an hour than the other would in a day. A man who, by clear sight of what you require of him, is continually and steadily doing what you require, is the man who pleases you most.

It is so with our relation to God. The man who sees clearly the requirements of God, and in reality feels the deepest, does the most in the long run. It is not the man who is moved by the chance impulses of the moment, but the man in whom thought and emotion are melted together in one consistent tide of inspiration, that is the true man.

When I speak of thought and intellect, we must not confound

things; when I speak of a man working by thought, I do not mean working by logic in its formal statements merely. I do not suppose the greatest thinkers are only the men who show us the formulas of logic. One man, before he gives you a conclusion, hammers out in your sight link by link every logical step by which he aims at it. Another man takes the conclusion and throws it at you in a mass, without stopping formally to reason it out. Possibly you think that man is no thinker, no reasoner; but you may make a mistake about that. Some men reason like lightning; they rapidly grasp a conclusion, running instinctively over the links of logic, but they really touch every one of them, and come to the point. But other men must demonstrate on the anvil of logic what they are reasoning about.

But, after all, thinking, and the processes of logic, are two very different things. So when I say that a man, in order to be a true man, must think, I do not mean always that he must think by a mere logical process. I believe, too, in intuition, in that dim, mysterious revelation which comes to the soul of man, we can not tell how. But intuition is not mere feeling; it is also thought—thought of God, for instance, which is planted like living seed in every heart; or, like the grain of wheat in the Egyptian catacombs, long apparently dead, but when the catacombs are opened, there is life in it. Therefore, I repeat, when I keep insisting upon the importance of thought, let us not confound things.

Again, I observe that thought is necessary to true charity and true toleration! Here is another point in our age; people have come to say that any man is a Christian who acts right, and that it does not make any difference what a man believes. It *does* make a difference! And there is a great difference between toleration that simply comes from impulse, and that toleration which is the conclusion of clear, steady thought. This is my way of solving the dilemma; I see a good man and true man, who has not the same opinions that I have, but I conclude that in some way he has reached the same conclusion. I say if a man's life is right, in some way his thought is right. I do not say it does not make any difference what he believes; I think he does believe right, only he can not logically justify the ways in which he has reached his conclusions. But, depend upon it, if any man acts out a broad, consistent, religious life, his thought is essentially right.

A man may not think with your formula; he may not use your statements, or hold to your creeds; but do you pretend to say that there can be good fruit without a good tree? that Christian fruit cannot appear in his life, unless there has been in some way right thought in his mind and heart. That is the way we should maintain toleration; to believe when a man brings forth Christian fruit, he has thought rightly; and not to say that it makes no difference what he believes.

What we want is an intelligent toleration, not impulsive toleration. The more men seek out and try to demonstrate the truth, the more they come to see that we have not obtained the measure of it; we have scooped but a little way into this quarry of reality. And so one man is beginning to say concerning another, "Can I judge my brother, because he does not see all the truth that I see? because he does not probe down to the same truth that I do? But if we are so filled with the love of God, and strive to follow Jesus Christ, that is our bond of union, and not our intellectual statement. I do not say this is not important; but I say I do not judge him on account of intellectual statements. Feeling the fallibilities of my own intellect, I will be charitable toward what I think to be the fallibility of his intellect." So in this way we are coming to an *intelligent* toleration in our age, that will be glorious; but it is not akin to the toleration that is merely impulsive, and which says, "It is no matter what a man believes."

It does matter what he believes! It does matter whether you have a vague good feeling toward God, or whether you have a feeling toward God that is the result of meditating upon God. A great many people say that "God is good"; and, for the time being, they feel so? But how quickly that emotion passes away! There is no blessed possibility of religious life that does not come by meditating upon God; meditating day by day, and hour by hour? And, let me add, it is not in unusual blessings that God's goodness is made manifest! Do not confine God's great workings of goodness to those rare occasions when you have great mercies or great deliverances that make you think of God, while you do not think of him ordinarily. Take anything; take the subject which the Psalmist suggests in the passage before us, and then think of God's operations in that. See if you can not kindle within you some measure of true religious feeling. "When I am awake," says the Psalmist, "I am still with thee."

Take, then, that experience of literal sleep; have you ever thought how near God is brought to you in it? How thoughtlessly do we surrender ourselves to its control; and with what slight emotion do we shrink from it. And yet, what marvel and mystery, what tokens of the Divine presence in this familiar act of slumber! Consider to what regions of wonder it carries you, and how near it brings you to God. While you lie there so unconscious, you are enthralled by a power which you can not resist; you have surrendered to it your dearest possessions; you have no control over them; your limbs are impotent, your faculties are dishevelled, and "Death's twin-brother" presses upon your heart. Heroes, statesmen, kings throw aside their implements of pomp and power as a little child throws aside its toys, and lie down to rest as the child lies in its mother's arms. O, wonderful truth it is, that when we lie down to rest, we all do lie as in a mother's arms! Yes, a love as tender as a mother's, a vigilance far more tireless, a protection more sure—during that dark and silent season is at work for us all, keeping the delicate life-springs in motion, and the chords of the mind in tune. There you sleep, but, while you rest, you and your sleeping-chamber are borne through vast segments of space into the rim of the dawn and the splendors of the morning. You wake, and new and fresh life rushes through every artery. Weariness rises strengthened for new day's toil, poverty goes forth calmer and freer to battle with its lot, and sorrow, it may be, lifts up its head with bitter tears, because angels of love and faith have been whispering to it, and well-known faces have beamed upon it as from the gate of heaven. Think of the marvel and mystery of sleep, then meditate upon God, and you will feel, in some degree, that spirit in which the Psalmist said, "When I am awake, I am still with thee."

So, then, we see how thought lies at the foundation of true religious life. I need not dwell upon the other branch of the subject to any great extent—that is, feeling; for the truth in this direction is generally admitted. It is not necessary for me to stand up and say that a man is not religious who has only thought. Sometimes a man's religion is all thought, cold, petrified thought. Creeds are nothing but thoughts about God. Sharp-thorn opinions of men set along the way as land marks by which to find our path to heaven. The man of science, who thinks of God simply as the great first cause; the man, so-called, of religion, who thinks about God with thoughts of his attributes and relation to man, merely in certain theological forms, has not the life of true religion. Thought must flow down into the soul and become *precious* thought.

The Christian Revelation furnishes two truths which make thoughts of God precious thoughts. First, the Christian God is near and personal. "Thou art still with me." Not with me exclusively; let not man say that; let no man, in the raptures of devotion, think that God is listening to him alone. The infinite ear is drinking in ten thousand prayers, and the infinite hand ministering to ten thousand wants everywhere. Nevertheless, "thou art with me." Yes, with me! Poor, lone creature that I am in my poverty and weakness, thou art with me personally. Though narrow and bigoted men may cry out, yet the poor, guilty, shamed woman may say, "Thou art still with me." There is a personal nearness in Christ's revelation of God, which makes him precious.

There is another truth in Christianity that makes our thought of God precious. God is a father! Have I to reiterate that truth? Have I yet to repudiate the doctrine that God is the father of some, and not of all? We are told that men by nature are children of the devil, and God is not their father till they have passed through the process of Christian conversion. Is it so? Are we children of the devil, or is he only an adopted father, as he was of the Pharisees? If we are by nature the children of the devil, let us serve him; we owe him allegiance, do we not? Ah, God is the father of all! Paul quotes approvingly to the Athenians that saying, "For ye also are his offspring." Do you suppose Jesus Christ, when he taught men to say "Our Father," meant simply to speak to those who had passed through the process of Christian conversion? Surely he is speaking about the father of all. Again, can you transfer the relationship of a father? How can he become my father when I get to be a Christian, if he has not always been my father? That is a blood relation, and you can not change it. God may become my governor when I pass from the government of the devil unto his kingdom; he may become my lawyer, but he can not become my father; that is a relation that can not be changed. Was the prodigal's father not his father when he was in a far country? Then why did he say, when he was in that far off land, and in such degradation, "I will arise and go to my father?" "But no, he is not your father; he is your elder brother's father, but not yours." "He is my father, however degraded I am, however low, however scarred all over my heart may be. I know he is my father! He is my father still, and I will return to my father." Strike that relation out of the Gospel with your sharp scalpels and dissecting knives, and narrow and limit it. You can not do this. God is the father of all men. Though you are a sinner, God is your father. And are you not ashamed, if he is your father, to run away from him? Are you not ashamed, if he is your father, to degrade that holy and blessed name? Are you not ashamed, if he is your father, to forget him, and violate his law, and refuse to obey his requirements? Ah, you see, God is your father, and our everlasting father. This truth, which has been veiled behind the mists of your sins, and covered up by your abominations, is the very thing you need to realize; and if you meditate upon God, you will see it, and it will become precious to you.

My friends, this is why I said that the verses I selected for my text contain the very essence of religion. A true blending of thought, feeling, life—that is what we need in the new church which some talk about. We have had feeling developed sometimes to exaggeration. We have had intellect. We have had religious influence, in forms and symbols, appealing to the emotions of men. Then came Protestantism with its uprising of the intellect, and Calvinism, as a mere intellectual system, is wonderful. Some of its doctrines are the most sharply and clearly intellectual to be found anywhere, but how much hard and cold intellect!

Is the Calvinistic thought of God a precious thought? God the father of the elect; God fore-ordaining some to eternal damnation—for you must go back to primitive Calvinism if you wish to know the system—are these precious thoughts? Mere intellect does not make the completeness of religion any more than mere feeling. But this will be the true Christian church when intellect and feeling come together.

One thing I greatly rejoice in. I find that some of the noblest thinkers in this day are among the devoutest men. I find that while freely thinking, they also pray and meditate upon God. They welcome all science, all genuine literature, all truth. They stand intellectually distinct; but in their hearts roll the old anthems that have swept through the heart of the Church for eighteen hundred years. Their hearts are logical, but their souls are choral.

What a happy time it will be when these two influences are blended, and the Church shall be the expression of man's thought and feeling of God through Jesus Christ! Happy time for you and me individually, too, when thought and feeling shall combine in our personal life; when one thought of God, touching the conduits and springs of feeling, shall become *action* for God. Then we shall reach that acme of spiritual life when we shall realize that God is with us everywhere; and heaven may be everywhere. Then we shall, with clear understanding and devout feeling, say: "Thou art still with me." In my business thou art still with me; and how shall I dare to violate the law of my conscience in any single act? In my lawful pleasure thou art still with me, then how shall I dare to bring into it an impure thought or purpose? In joy thou art still with me, else I had not this blessing. In sorrow thou art still with me; and it is for a wise and good purpose. In life and all its changes thou art still with me. And oh! when death comes—when darkness begins to fall upon the eyes—when the windows of the soul begin to close—when the heart grows still and the eyelids heavy, and we feel we must lie down for the long night's rest—then we may do it all in Christian assurance, knowing that there comes a morning when each of us shall awake and say, "Thou art still with me."



CHARLES PARTRIDGE.  
Editor and Proprietor.

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This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

## DO SPIRITS EXIST AND MANIFEST THEMSELVES?

This great and important question is far from being settled to the satisfaction of a majority of minds in this country and elsewhere, and yet it is the question of questions which has agitated the most earnest thoughts of all ages. The history of human yearnings and meditations shows the impossibility of this question being decided by mere intellection. Nothing short of Spirits demonstrating their existence to the natural senses of man, can satisfy the mind on this plane of life that a spiritual existence beyond awaits him, and that his life here determines his degree of happiness there.

Nevertheless it is becoming more and more essential to man that this question should be settled; for in the absence of such demonstrations, the mind of man drifts into the most vague and uncertain conceptions of Spirits. Without such proof, a Spirit is conceived to be a mere shapeless, intangible, gaseous mass, as unsubstantial as the moonbeams; and out of this idea of a Spirit arises the great difficulty in accepting the doctrine that Spirits exist, or admitting the possibility of their manifestations. It has come to be believed, from this cause, that Spirits are not of that nature which renders it possible for them to demonstrate their existence, and consequently that men can only have a vague hope and faith that they may live beyond the grave.

Spiritualists are stigmatized, by those who have been educated into a moonshine faith about Spirits, as materialists—simply because they have seen and do testify to Spirit manifestations very similar to those which Jesus, the Apostles and many others have experienced and testified to. The Jews' objection is equally prevalent now as it was in the days of Christ—namely, Spirits do not as they conceive they should, lend themselves to private business and the temporal ambitions of men and nations. Men all around us, of scientific and literary pursuits—ministers, lawyers, traders, mechanics and day laborers, housekeepers and idlers—all are willing to sell out their moonshine faith in spiritual things for trifling temporal benefits. They do not prize this faith very high. An editor says he will believe if the Spirits will report to him, in advance of the news to anybody else, the price of flour and cotton in Europe; lawyers say they will sell out their unsubstantial faith, and believe the claims of the alleged Spirits, if the latter will help them beat their adversary at law; ministers are speculating with themselves as to whether it will pay better to accept the truth and preach it, or fight against it; traders are ready to barter everything they have of faith and truth, if they can be guaranteed Spirit assistance in psychologizing their good customers to buy largely and at large prices; mechanics are willing to sell out all they know for assistance in getting fat jobs and sure pay; day laborers will agree to know nothing of themselves, if a Spirit will stand by and apprise them when their employer is coming; wives are willing to give up a good deal, if Spirits will only tell them when their husbands are truant; and so it goes. Now, as it was with the Jews, people are constantly promising to believe in Spirits, if Spirits will be their servants to carry out their selfish ends. Not many people accept the truth, or believe for truth's sake. Many profess, however, to believe, when they think possibly the Devil will get them if they don't; but Spiritualists have no Devil to send after the skeptical and lukewarm, to drive them to investigate and to know the truth; and so their principles are unnoticed by the masses, whom strong personal interests alone can sway. Even Spiritualists who are comparatively zealous for the truth, are sometimes found querying with themselves whether they shall support a paper devoted to facts and

the defense of truth, or take one which uses spiritual facts as it does exciting stories—for mere catch-penny purposes, and never editorially endeavors to unfold and defend a new or unpopular truth, but seeks merely to be popular for profit's sake. These things show that we must needs continue testifying to the facts, unfolding and defending the truth; and it is in the prosecution of this work, trusting that our efforts may meet with a response from those who are zealous that the truth should prevail, we offer the following

### SPIRITUAL FACTS,

recently witnessed at Buffalo, N. Y. On Sept. 20, I called on Mr. and Mrs. Swain, 326 South Division-street, Buffalo. No other persons being present, we sat at a table, with an ordinary table-cloth over it. On taking seats, raps were heard, and I said: "Go on and write me a voluntary communication," when the following was spelled out by raps, letter by letter, as Mrs. Swain pointed to the alphabet:

"Dear Father—I do very much desire to write for you, but it is impossible at this time. I am often with you and my dear mother; I wish I could make you understand how deeply I love you. Death only strengthens the affections of the soul. Bear my love to my mother.  
Your Spirit Boy."

I then asked some questions, to which proper answers were given, and among these questions and answers were the following:

Do you sorrow for our sickness or errors in life most? Answer—"Your physical ailments are the result of error in life, and error comes by ignorance."

We think this is pretty good philosophy for a boy two years and a half old when he left us. We are satisfied that this communication was not rapped out by any person in the form, but by a Spirit. We took the precaution to examine the table, and to move it ourselves from where Mr. and Mrs. Swain placed it before we sat by it. Beside, there was no appearance of deception; on the contrary, all the facts and appearances were evidence of honesty and of the presence of Spirits.

After these communications, we were touched on our legs as with hands, and material objects which we placed under the table were passed up to us. The table was also moved and other things were done, all of which together, put the matter of trick entirely out of the question, and satisfied us that Spirits were present and communicated. We witnessed, at a subsequent meeting with this medium and with the Davenport family, more remarkable manifestations, which we will endeavor to write out for our next issue.

### PROF. BUSH AND THE NEW CHURCH.

In the Spirit circle where Prof. Bush received communications from Spirits, in Hebrew, some years ago, he manifested his presence on Thursday evening, Oct. 13, and spelled out to us, letter by letter, through movements of a large dining table, around which Drs. J. F. Gray, R. T. Hallock, E. P. Fowler, Mr. John H. Hunt, and Charles Partridge were seated—the following significant sentence:

"The true new Church is the old one, the present one, and the eternally new future. Your friend and collaborer, George Bush."

In writing down this communication, the recorder put down two "d's" for one at the end of the word "old," which made the next word read "done," instead of "one." While reading over the communication, the table began to move, and trembled unusually. Some one interpreted the movement as signifying the joy experienced by Prof. Bush in thus meeting his friends of the old circle with whom he had sometimes sat; but the trembling continued, while various reasons for it were suggested, and finally it was inquired whether the recorder had made a mistake. To this an affirmative answer was vigorously given. The communication was then re-read, and the movement of the table continued, but the mistake was not indicated in such a manner as to be understood. We then asked the Spirit to cease the movement, while the communication should be re-read, speaking the words slowly, to give opportunity for the Spirit to signify by the movement of the table which word, or words, were wrong; and, thus reading, when the word "done" (after "old") was spoken, the table was moved vigorously, and the word was re-spelled to us, "one." We proceeded until the sentence was read through, and no other word was corrected, but the whole was confirmed by the Spirit as being then correct.

Any one acquainted with Prof. Bush may conceive how he would be annoyed by such a mistake. To us the protracted

and incessant trembling of the table became significant of the Professor's disturbance by the mistake, and his scrupulousness for nice accuracy of statement. By what law or hypothesis is this communication and this correction in this manner to be explained? Certainly not by the medium, or the hypothesis that some person in the circle on the earth side had this particular communication in mind, or wanted the correction made, for none of us had yet perceived that there was any mistake. We believed it was written down correctly; beside the movement of the table commenced when it was being read, and, consequently, before we had a chance to know whether it made sense, or whether it was right or wrong, or needed correction; and we all understood it to signify the joy of the Spirit in meeting and communicating with us, and this was our only thought. But the Spirit would not accept our interpretation, but kept on shaking the table, while one after another of us, feeling that we might have caught the inspiration, gave utterance to our several theories of the phenomenon. But it accepted none of them, but kept on until we inquired whether anything was wrong, to which the Spirit answered, "Yes."

Will some one please tell how this can be accounted for otherwise than by the spiritual hypothesis, and oblige many seekers after truth?

CHARLES PARTRIDGE.

### CATHOLIC CLERGY IN CARACAS BECOMING SPIRITUALISTS.

Our correspondent is an elderly merchant of Caracas, and the publisher of a spiritual paper there a few years since, and he has the facility of knowing whereof he affirms. Our correspondent sailed for Caracas on the 10th inst.

NEW YORK, October 6, 1859.

FRIEND PARTRIDGE—I am on the eve of embarking for Venezuela. The phenomena of spiritual manifestations have there taken a deep root, in defiance of all opposition by that powerful engine the Mother Church, which must finally succumb to the influence of the celestial spheres. I am credibly informed that no more questions are asked in the confessional in regard to Spiritualism; there is a deep conviction by the clergy in Caracas of its great truth, and that it is not a work of the Devil, as they first intimated; and the time will come when all the Christian churches upon earth will praise God for this new dispensation of his divine providence in opening a telegraphic communication between heaven and earth, which shows his inestimable love for his children here below.

During a careful investigation of four years, my conviction of the truth has been daily strengthened, and not a doubt enters my mind that the thousand communications made to me were from departed Spirits.

A few evenings since, I was sitting in the room of Mr. Conklin, the Spirit-medium, when Mr. C. was influenced by my grandfather, and spoke through him, giving me some moral advice; then he wrote to me through the medium's hand, and signed his name. He then clasped my leg with a giant's grasp. At my request, he let go, and then gently pressed my other leg, and departed.

May God bless all seekers for the truth, and may our cause prosper and progress, with love and harmony, that we may be all prepared for a higher and happier sphere.

"Where the wicked cease from troubling, and the weary are at rest."

SETH DRIGGS.

### "Medium Wanted in Paris."

In a paragraph under the above head, published in our issue of September 3d, we stated that we had been requested by some of our Spiritualistic friends in Paris to send them a medium whom we could recommend as qualified to exhibit physical and other phenomena in proof of Spirit-power and intelligence as distinct from anything that may be possibly referred to an earthly origin. The office of fulfilling this request we feel to be a very responsible one, not only because of our ignorance of the precise nature and peculiarities of the wants of our Paris friends, but because of our uncertainty as to what might be the effect which so great a change of spheres and circumstances as would necessarily be encountered in a removal to a foreign land, where a strange language is spoken, might have upon the qualifications of most of the mediums whom we know. We are, however, in correspondence with some persons endued with strong medium-powers, and we hope ere long to be able to fix upon some one whom we can recommend to our Paris friends, and who would be willing to make the journey. Meanwhile, if this should meet the eye of any medium who would like to go to Paris, he (or she) will please call at this office, or otherwise give us an opportunity to test and decide on their qualifications, so that we may know whether to recommend them or not.

Mr. Millis and his daughter (who is an excellent medium), from Oswego, still remain in this city, and are convincing numerous investigators that Spirits produce the phenomena which occur in their presence.



## JOHN H. HUNT ON BANKING AND TARIFF.

We following brief but comprehensive, and we think true sentiments, were written by Mr. Hunt, and read before the New York Board of Currency, with considerable favor. The truth is, our false and cheating systems of government, laws and commerce have almost lost the favor even of their friends. They find there is no stability, safety or peace in these systems; and many of our bankers and most substantial merchants are becoming opposed to the present systems, and favorable to *free trade* and the true currency of the country—gold and silver.

We recently read, however, in the *Tribune*, a labored article by Mr. Greeley, trying to show by the condition of California (where there are no banks, it being a gold-producing country, new, and without settled laws, customs or commerce,) that banks and a tariff are necessary. The very fact that the advocates of the present deceptive systems have to draw illustrations from the most notoriously vascillating people in the world—many of whom have only gone there to make fortunes, and others because they had lost them—people drawn from all nations in the world simply by the attractions of the gold diggings, and intending to leave there the moment their avarice is satisfied—pretty clearly indicates the character of the systems which this babel State is used to illustrate.

Without a bank, Mr. G. says, mercantile business is chiefly done on long credits. In this, we think he is mistaken. We have done business there, and we know that the custom with the large trade is to sell and collect the next steamer day. Steamer days there operate like the termination of the three days' grace on notes payable at our banks. The credit, if any is given, is very short, say two weeks or a month. We believe that most of the crimes committed in our country are chargeable directly or indirectly to our system of laws which legalize great frauds, and to Commerce, the chief patron of these laws. While the very laws under which we live, and the money in our pockets, and the currency we take and pass to others, are fraudulent, how can we ask the people to be virtuous, or to regard the just rights and interests of their neighbors?

We earnestly solicit our patrons to thoroughly study and understand Mr. Hunt's position in the following article:

[Read before the New York Board of Currency.]

HINTS CONCERNING THE EVILS THAT RESULT FROM FALSIFICATION OF THE CURRENCY. BY JOHN H. HUNT.

1. The natural and normal purchasing power of money at any point (making due allowance for *supply and demand*) is equal to the labor-cost of its mining, refining, coinage, safe-keeping and transportation. Any forced elevation of its value above this point operates as a premium on mining or importing an additional quantity. Any measure that reduces it below this point operates as a check upon production and importation, and as a premium on exportation.

2. Every public falsification or alloy of the money of a country—every act conferring the power of bullion upon base metals or paper—takes just as much from the market value of true coin as it adds to that of its supplanter or substitute, and thus tends to drive and keep true money away. The only classes who derive any pecuniary gain from dishonesties of this sort are, (1.) Those who are privileged to put out as gold, or at the value of gold, alloy, or paper of no intrinsic worth; and (2.) debtors, who, so far as the supply of debt-paying material is thus increased, can procure the means of canceling their money-debts at diminished labor-cost. The gains of this latter class, however, are but trifling, being confined to such debts as were contracted before the false money was issued. When the authorization of false money becomes the settled policy of a country, creditors charge a sufficient increase on their time sales to make themselves whole against all probable deterioration of the currency; and as the course of trade often compels the issuers of false money to reverse their action, and suddenly contract the currency they were expected to expand, the debtor class in all such contingencies are heavy losers, sometimes having their indebtedness virtually doubled, without any action of their own.

3. So far as the currency of a country is alloyed—so far as anything inferior to bullion is allowed to ride as a dead weight on bullion's back, it is of little consequence whether such dead weight be composed of lead or copper, paper or leather; nor, so far as a country's home trade is concerned, does it matter whether the substitute for bullion circulates in distinct pieces, or is incorporated into the gold and silver coin at the mint. It is of great importance to the profits of our foreign trade, however, that every fraction of gold or silver in our currency should have its own proper share of alloy or paper inseparably attached to it; so that foreign producers, after they have taken paper money prices of us for their goods, shall not wind up their business, as they have done hitherto, by palming their share of paper upon us at par for actual gold. As things are now managed, American trade and industry are made to buy paper of the banks at the price of gold, and to sell gold to foreigners at the price of paper.

4. It should be borne in mind, however, that so far as paper money is a clear and only title to gold or silver in the keeping of a good custodian, it is *not* false money, and in no way weakens the purchasing power of gold and silver coin. It is only when banks sell money that they do not own, or agree to deliver money that they have not re-

ceived, that they falsify the measure of value, or derange trade, or impoverish industry.

5. Every depreciation of money in a country, no matter how induced, swells the money-cost of production therein to a corresponding degree. *e. g.* Should we reduce the purchasing power of the dollar in our country one-half, whether by the use of alloy or of paper, or by honest mining, (other things remaining the same,) every man would require double the cash capital that he now does to carry on the same business; the money-cost of manufacturing would be doubled; and we could not make our present profits on our exports unless foreigners should double their prices, also. Until this latter event should take place, money would be the only article we could export at a profit; we should become an exclusively buying nation; and the money of foreign countries would never flow in any further or faster than it might be tempted by good mortgages and high interest, and even then its stay would be but momentary. British statesmen, seeing these truths, and profiting by them, have made it their main point, for the last forty years, to expand the currency of *other* countries and contract their own, so that they could manufacture cheap and sell dear—a policy of which the war of 1812, (that so effectually mired us in the paper-money slough,) and the prohibition of bank notes under £5, form two notable incidents. It has saved England. It has almost ruined us.

6. Experience shows, that though a nation at the short end of the lever may delude, it cannot help itself or stay the currents of trade by the barrier of a "protective tariff." The time when American trade and industry were most prosperous—perhaps the only time when our prosperity was solid and free from revulsions—was during the administrations of Washington, Adams and Jefferson, when the rates charged on goods paying *ad valorem* duties ranged from 5 to 15, or for a time, 17 1-5 per cent. We have since added more than 100 per cent. to our duties on imports; science has come to the help of industry and doubled her powers of production; yet our bankrupts and beggars have increased perhaps fifty or even one hundredfold! Therefore, let us pursue the Sangrado policy of high taxes and paper bullion no longer. Let Congress diminish the taxes on honest trade, permit a free exchange of the products of honest industry according to the wants and rights of the sons of industry, and employ its taxing power to restrain our paper mints from issuing small bills.

## LOCK OPENED BY SPIRITS.

A great many conclusive tests of Spirit-intervention have, from first to last, occurred through Conklin and others, in the opening of a peculiarly-constructed lock, called, we believe, the Bramer lock. The peculiarity of this lock is that it has four circular revolving wards arranged side by side upon the same shaft. On the rim of each of these wards are engraved the twenty-six letters of the alphabet, so that by turning the wards back and forth, any of the four letters of the alphabet may be brought in range with each other, to be read transversely over the rims of all the wards. In locking it, any four of these letters are brought in range with each other, and after charging the memory to retain them, the clasp is pushed in, and the wards are turned promiscuously, and the lock is fast. In order to unlock it, the letters on the wards must be brought back to the same relative position in which they were when the lock was closed, when it again comes open, without the use of a key. The arithmetician will perceive that these letters are capable of being arranged in the number of different positions expressed by the following formula:  $26 \times 26 \times 26 \times 26 = 456,976$ . That is to say, the lock closed at any particular arrangement of letters, will fail to be opened at 456,975 possible positions of the letters, while it can be opened at only the *one* other possible position. The test of the intervention of Spirits has consisted in their directing the hand of the medium to write the letters, or indicating the same by raps or the tipping of the table, at which the lock will open.

Some two or three weeks ago, Mr. George W. Washington, of this city, after having witnessed the opening of the lock several times by indications given by Spirits, determined upon an experiment which would show whether the intelligence was read from the thoughts of himself or any other person present. He placed the lock in the hands of Ex-Judge Whiting, and requested him to close it and return it to him without mentioning the arrangement of letters. Mr. W. took the lock thus closed by the Judge, to Mr. Conklin, asking the Spirits to indicate, if they could, at what letters the lock would open. Conklin's hand was immediately agitated, and he took the pencil and wrote "V-A-I-N." The wards of the lock were accordingly turned so as to bring these letters in range, when the lock immediately came open. The lock was subsequently shown to Judge W. as opened at those letters, when he acknowledged that those were the letters at which he closed it. Here could have been no thought-reading, as neither Mr. Washington nor any other person present knew the letters at which the lock had been closed; and as the lock was immediately, unhesitatingly, and at the first trial opened, when there were 456,975 chances of failure to one chance of success in the experiment, there must have been some pretty sharp guess-

ing involved—such as we would very much like to see repeated by any skeptic in regard to the intervention of Spirits in the case.

## THE GARDEN OF GOD.

Wm. R. Prince & Co.'s immense catalogue of fruits, flowers, shrubs, vines, ornamental trees, etc., etc., for 1859 and 1860, is received. It seems to us to contain everything in the line of fruits and flowers. We had not supposed there were so many kinds and varieties. Every man who has a rod of ground should have one of these catalogues from which to select the most needful and well-adapted fruits, flowers, shrubs, vines, etc. The Messrs. Prince & Co. can make every man's land to blossom and bear delicious fruits, and thus add to his contentment and happiness. The smaller a patch of land a man has, the more attention should he give to selecting the best fruits to cultivate.

We think there is an intimate connection between a contented and happy family, and a finely cultivated garden and lands. The surroundings of a house show the character of its occupants. Two families, equally appreciated, go to the country; one of these families prepares the ground around the house, and studs it tastily with fine shrubs, fruit trees and flowers. The other family cultivates nothing but the common grains. A big corn-field stretches out directly from one side of the house, and a potato-field from the other. Who can visit and longer esteem these families equally? Should we not a little rather visit the family where the garden is? and why? Not simply, we think, because they have a fine garden and fruits; but because the family has proved itself to be more refined, more tasteful, more cultivated, more cheerful and more happy. In cultivating the fine fruits and flowers, their minds have blossomed and borne better fruits. It is not the garden which makes them more cheerful, cordial and happy, but it is the exercise of those qualities in them which made the garden, and this is felt by their visitors. But the thought will pass through the mind, whether spoken or not, "We don't know what is the matter with that other family; we used to like to visit them just as well as we did our friends here, but some how they don't appear so cheerful and happy, so free and cordial," etc. The fact is, these have neglected to cultivate the best fruits, not only in the garden, but in their souls, and they are just as commonplace as their corn and potatoes. God does not live much with them.

We are surprised to find, from neighbor Prince's catalogue, that he is able to furnish his customers with 185 varieties of apple trees; 317 varieties of pear trees; 104 varieties of cherry trees; 116 varieties of plum trees; 217 varieties of peach trees; 21 varieties of nectarines; 26 varieties of apricots; 6 varieties of almond trees; 11 varieties of quince trees; 10 varieties of mulberry trees; 28 varieties of walnut, chestnut and filbert trees; 45 varieties of fig trees; 20 varieties of medlar, persimmon and other promiscuous fruit trees; 58 varieties of raspberries; 55 varieties of currants; 15 varieties of blackberries; 7 varieties of whortleberries, with a great variety of grapes, strawberries, etc., etc. Who can wonder that our friend talks fast and good-naturedly?

This immense nursery, probably the largest in the country, is situated on the banks of the East River, on Long Island, and but a few miles from this city. Mr. Prince claims that the situation and climate of his nursery is favorable for successful transplanting to any part of New York and neighboring States. Address W. R. Prince & Co., Flushing, L. I.

## The Words of Uriah the Auburnite.

Brother Clark, of "Auburn District," in his loud-sounding "*Clarion*," in speaking of the political proclivities of the *Banner* and *Age*, says:

"The *Spiritual Age*, however, under the auspices of Bro. Chaney, its new editor and proprietor, comes out for an immediate political organization! It proposes a Spiritualist party, with Judge Edmonds or Gov. Talmadge, or somebody else as a Presidential nominee, with which to open the Presidential campaign of 1860. If we are permitted to attend caucuses, we shall nominate Dr. Gardner, of Boston, Vice President; Bro. Partridge, of New York, Treasurer; Bro. Brittan, Secretary; Father Lowell, Chaplain; Bro. Chaney, Commander-in-Chief; U. Clark, Member of the new Congress from Auburn District, etc., etc., without any regard to the old foggy rules of nomination or election. We hope to receive notice when it is time for the candidates to take the stamp."

We think Bro. Clark is very indiscreet, if not cruel. Does he know how dangerous it is to excite a person's ambition? Not "My kingdom for a horse," but a stamp for the treasury and a stampede with the treasure.

## REV. H. W. BEECHER'S DISCOURSE,

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, OCT. 16, 1859.

"Ye are God's husbandry."—1st. CORINTHIANS 3: part of 9th verse.

So large and various are spiritual truths, that they cannot be fully expressed by any one formula of words, nor by any single illustration. Repetition in endless variations, therefore, is the method of instruction. In the Bible, one class of natural objects gives one shadow of truth, and another class adds to it something else; and by turning truths round and round, and varying the illustration, there is some approximation to the whole truth; but at best it is only an approximation. An exhaustive statement, or even the simplest statement of truth can not be made in human language, and if it were, it could not be received by the human mind; and all are obliged, that are well instructed, to say with Paul himself with respect to the fullest disclosures, "We know in part, and prophecy in part"; but not until after that state which is perfect shall come, "shall we know as we are known."

In the passage that I have selected, the Apostle declares that Christians are "God's husbandry." He likens the works of grace, carried on in the human soul by divine grace and power, to the operations of a farmer. In varying my methods of instruction that you may not be wearied, I have thought I might perhaps to-night, without being charged with fancifulness, follow out this figure; and if I tell no new truths, I may at least attract attention to old ones, which is far better, by an extended analogy—almost an allegory.

And first, let us apply it in regard to the primal condition of the soil. The natural state of the soil in its wilderness condition, you all know; it is not without growths, and not without growths that have some degree of utility; nevertheless, the natural growths must give way before there can be civilized husbandry. Overgrown with forests, the land is, in its native state, choked with underbrush and cumbered with fallen and decaying materials. The sun is always hidden from its interior, and it is apt to be the lair of beasts—a refuge for bears, wolves, foxes, owls, hawks, and every uncomely thing. This is certainly the state of the human soul before divine culture is applied to it; it is eminently so with the barbarous and heathen nations of the earth, who are gigantically fruitful of growths, but wild growths—useless or pernicious. And it is so, in a modified sense, with thousands of men in Christian communities, who are but externally restrained by Christianity, and whose passions, appetites and habits are wild, gross and untamed. And this is the condition of all men alike, though they vary in degree, as one piece of ground varies with another piece; yet there is a general sameness—they are in a state of wilderness in the beginning.

*Second.* The first step in husbandry is to relieve the soil of this, its wild growth, and prepare it for tillage. This era is of the ax; in the beginning a long labor is required, and laborious indeed it is. One of two ways is usually pursued; one part of the soil is generally, as it is said, "cut off clean"; the trees are felled, then gathered together and burned, that the ground may be disencumbered, all laid open to the sun. But some for expedition are only girdled, all connection between the sap at the roots and the top, is cut off by a line of sharp cuts around the tree, and so girdled they will carry barely the leaves that are then out through that summer, but never leaf again; after this they have been left, gradually growing weaker and weaker, and decaying, till the very winds help the farmer and overturn his trees for him, giving space to the air and sunlight, so that little by little more and more ground is susceptible of the plow.

The first work of religion in the human soul is analogous; it is to cut up the grosser processes of life, and to destroy the worst forms of men's habits; it is to cleanse them of vices, and rid them of vile associates, and cure them of evil dispositions; all works of darkness are driven away. Many of those things that men have in an unregenerate state, are by the power of God's grace in their conversion, cut down peremptorily and taken away. But there are a great many things which must yet disappear from God's soil before God's husbandry is completed—things which are only girdled, and though they hold some leaves for a single season, they hold their trunk and branches for several, until little by little they are toppled over and are brought to the ground.

*Third.* One process is complete—this preliminary process—and the pioneer farmer is now ready for the next stage, which is that of seed planting. It is no smooth sward that his plow is now turning—no mellow field that the plow upturns; it is a rough soil, full of green stumps of but just-disappeared trees, whose roots are coiled, netted and matted all over the ground, and the furrow must be shallow, and only in spots can you make it at that, and very imperfect at the best—wretchedly crooked, and yet in some sort there is a furrow. The ground is at any rate open to the sun; and every year will bring away more of these decaying stumps, and every plowing will lop away and turn out some of these roots infixed in the earth, and every year will bring down more of those lifeless and girdled trees that yet encumber with their presence the soil. It is a poor show, to be sure, but it is a beginning, and that is a great deal in some things.

And so among men; the first efforts at goodness are very crooked and shallow, like the man's furrow; it is hit or miss, and oftener miss. Indeed, many men, when they compare the dearthness of virtue with

the freshness of the wilderness of vice, grow sad, and see how barren, shadeless and unsatisfactory is their reformation. There are men who look back, and say, "When we dwelt as trappers and hunters in the wilderness, there was some comeliness to our wild life, rude though it was; but now that we have essayed regular husbandry, look on our bleak fields and wretched processes—how dismal a farm it is!" And it is dismal; it is dismal!

And so, when men begin to reform from the grosser and passionall vices—when the indolent man begins to be industrious and to work—when the drunken man begins to reform and turn to the virtues of temperance—when the obscene and salacious imagination begins to cleanse itself—when men begin to let go of the lower forms of wickedness, and essay the higher seeds and forms of virtue—it is oftentimes as it is in the sudden taking away, as it were, of the forest, and laying open the soil to the sun; the first crops are thin, very poor, and very unsatisfactory. Yet it must be done, if you are going to have a farm by-and-by.

*Fourthly.* The good husbandman does not attempt to do all things at once. Having come thus far, generally the home-lot is cleared, or the place where his house is to be built. There he lays out all his strength; and with renewed industry he clears away all the stones, roots and stumps, and smooths and grades the ground—a little place, perhaps, and where his house is to be. Then comes, after this, the places nearest to his home; home-lot after home-lot, ten acres after ten acres, are added on. He begins to give a more thorough farming, and begins to get what are called home-lots into better condition, while the outlying land is to meet with readier culture—that which is nearest getting first subdued; every year putting more and more work upon them, getting them into better and better condition.

So men begin to correct their faults by multiplying ten acre lots in those respects which lies nearest to themselves—as it were, which are of the family. The greater christian attainments, are as it were land outlying; yet there is a little place where they can live, and avoid the heat. How we add to these little home lots of experience; and so breaking out from this centre, we too enlarge every year with more and more husbandry.

*Fifthly.* Hitherto only the great staples have been put into his farm, grains and roots which man absolutely needed for sustenance; but now that his work is becoming more advanced, and he is beginning to be a farmer, he considers other things; he plans a garden, and not altogether for esculent things either, but for flowers as well. He sets out an orchard and ever considers the claims of beauty; a door-yard appears, beds of flowers are seen blooming, and vines begin to twine around the lintels of the door.

There is a close analogy to this in spiritual life; at first it is hard—men are doubtful how the thing will go; but by and by they begin to have time for larger and richer claims; blossoms begin to spring up here and there; more liberty, more hope and more prayer grows out of the form of duty; then they walk amid flowers and beauty on every side; they reach out the hand to pluck down the blossoms and clusters of fruit; richer experiences are the fruits of the spirit—they have an orchard on hand, when perhaps yet only one or two trees are bearing at all; and these bear but one or two apples apiece; but it is significant if fruits are beginning to hang on the boughs, which are beautiful promises of that which is to come; and as they look upon the spreading tree in the spirit of hope, they see not what is but what shall be.

*Sixthly.* When a man has gone thus far, and has now both leisure, experience and confidence that he will gain great success, he begins, if he be a good husbandman, to take an inventory of his whole place; and he determines that now he will bring in every acre of his possession; all outlying land is to be cleared up, many acres of rocky soil, that have hitherto been neglected, until he has time and means, must now be subdued and cleared of all encumbrances; many low and swampy places must now be drained; for he is able to do it now though he was not before. And now he finds that this whole farm—not merely just around his door, not just for giving him a livelihood, but as an estate, as a thing of beauty as well as a mere thing of profit—it is to be made symmetrical in every part.

So, eminently is it with the advanced and advancing Christian. After a time many men experience a new conversion, as it seems to them. After they have advanced a certain way, they seem to be broken up anew, and to have a sense of the completeness of the Christian character. They assail certain states of mind, certain appetites and inward affections, certain rocky dispositions, and all things that are outlying, with new zeal; they are roused to a sense of genuine Christian character in a way they did not know of in the beginning. God often reveals the whole idea of all Christian character in its fullness, its completeness and its beauty, in such a way that men think they never before knew what Christianity was at all. Nothing is more frequent than for men to say, "All my past experience was illusory, and simply, because it was low, and imperfect; but now they see and begin to know what it is to be a Christian—their purpose is to subdue every thought and feeling to the law of Jesus Christ."

*Seventhly.* The farmer advanced thus far, begins, as a last step, to apply to his soil that is brought forward, the most scientific me-

thod of ascertained husbandry. He underdrains the whole of his estates, for he is now able to do it, and never less than four feet deep; for deep draining through any farm, be it heart or soil, is excellent, while shallow draining is very poor—better than nothing, but only that. He underdrains most thoroughly all those stagnant springs; and all those cold and chilling springs that deluge the roots of the tender-growing blades, are carried away. Then he subsoils—before he had only skimmed the surface, sometimes because the roots would not let him go deeper, and sometimes because it was cheaper and he had not time to spare. But now having time for the most thorough culture, he puts down the plow as far as iron will go; he molts up the soil and the subsoil down deep into the earth.

Then he begins to select better herds than before; then he took whatever he could get, now he takes only the best and finest stock. Then the old buildings must give way one by one; better structures go up, both for his own dwelling and for his tenants, for he begins to have tenants now.

Just so it is with the Christian; as he grows in grace, and as God, the great husbandman, progresses in the work of clearing up and bringing into perfect tillage the human heart, religious feelings take root, and begin to grow deeper; many of those obstructing causes are now drained and carried off from the soil. Many passions are utterly stanchd which before deluged the tender and growing experiences; men give themselves more thorough religious cultivation, and more and more do they feel how important is heart-culture above all earthly interest, and the later abilities of the Christian are by far the most vigorous and the most faithful.

*Eighthly.* There are several points which may be brought in here under this head, miscellaneous: First, you will perceive from what has been said thus far, that whatever in husbandry is done or to be done, is not done instantaneously, but by a gradual development. No man ever suddenly cleared up forty acres of ground, though he may begin very suddenly. There is an instant of time when he says, I will do this, which is instantaneous, but the doing will occupy a long time.

So in Christian life: no man ever began to be a Christian without volition, and no volition was ever anything but an instantaneous thing. But mere volition is a beginning; after the volition Christian character is gradually developed more and more. Many a man says, I don't believe in any man's being all wicked to-day, and changing to all good to-morrow. Nor do I! But that does not touch the question at all. Do you not believe that the man who gives himself up freely to-day to be wicked—do you not believe that that man, by the grace of God and the power of truth, may say to-morrow, "I will from this time commence to deny myself in what is bad, and will undertake to be good?" The purpose is changed—that is instantaneous; the thing to be done is gradual—this must go on through days, weeks, months, and even years, before it can be consummated.

In like manner, one can in an instant begin a succession of Christian experiences; but as in husbandry, until some things are done, others cannot be done. There is an order of nature; there is no such thing as plowing until the forests are cut off, and no such thing as planting until plowing has taken place, and no such thing as reaping until growth has taken place. You may abate the time between one operation and another, but you cannot do them on one and the same plane.

As there must be an order of succession in natural things, so there is an order of succession in religious development, of Christian experience and Christian life, which nothing can disarrange. We cannot anticipate those graces, which come only with the ripening of preceding graces; we are to labor for them, and we are to labor just as the farmer does; knowing that things must go through their appointed evolution and development. Graces grow, just as grains grow, first the seed sprouting under the ground, then the blade, then comes the stem, then the unripe ear, then the ripening kernels, and at last the full ears of the yellow and golden corn.

Again, you perceive that the hardest part of both kinds of husbandry is at the beginning, and if well met then, it grows easier at each successive year. How hard it was at first to bring the soil into a willingness to think of the plow, and how hard it was at first to bring the soul to think of prayer, and to apply the body to do whatever is right, throwing itself, hither and thither—it was labor. And how, when the man first began to run his furrows across the field, he was slung about the tail of the plow, hither and thither, a great deal more than he wished to be. But after ten years you look upon the same operation! Now, he whistles as he plows, and scarcely watches the plowshare, only now and then he takes an account of the furrow. How the plow runs through the mellow land as if running through ashes, while the oxen scarcely sweat! how the broad turf goes over as if it loved to be turned, and how he tucks it down as a mother tucks the coverlid round her child! Now it is very easy. Yes, it is very easy! but it had to learn to be easy.

So it is with spiritual plowing: men say how easy it is for such a man to go through his spiritual field. Yes, it is easy. There has been so much more culture given to him than to you. If you will plow in your rocky field, and take out the rocks from your stumpy field, and root out the stumps from your rocky field, and tear out the roots from your home field, in five or ten years you shall have just such plowing as that? But you have got to earn it! How many persons there are who would like to have all the graces, just as they get an old and well-cultivated farm, where they can go right in and buy the results of another man's labor! But there is just where the



spiritual analogy stops! You can do that in natural husbandry, but you cannot do it in spiritual husbandry. Every man has got to take his own farm, and go step by step through the whole subduing of it, to bring it into order.

*Fourth.* I may perhaps use this allegory to describe the various kinds of spiritual husbandmen and husbandry.

*First.* There is a spiritual kind of farmers that may be called "shiftless and lazy" farmers—just as we see in the natural world, who have no ambition and little industry, who clear off just enough land and take out just enough rock, and put in just enough seed, to live on—just enough to make laziness fat. They have no better farms at the end of ten years than they were in the beginning; they just live through, and that is all. And how many men there are, who, after ten or twenty years standing in the Church, seem to be just about where they were before—a little better in this field, or that field, perhaps, but to take the whole average of the harvest, there is not much more at the end of twenty years than there was at the end of five. Lazy Christians—shiftless Christians—ungrowing and unfruitful Christians!

Next, there is the "scheming, changeable" farmer. There are men who, every year, instead of laying out their strength upon well ascertained processes, and for definite practical realities, are bewitched with new schemes and experiments. They are always trying new things without completing the old ones—running from thing to thing, and the rick tells the story of such farming; and the barn, and the granary—they are lean! It is only the man's head that is rich in new schemes! How many there are who are such spiritual farmers! This one running after new prophecies and a new faith, and that one after a new solution of miracles. One man has got a new doctrine, and another man some other new doctrine—some new ecclesiasticism, or church organization; one has got a new way of reforming men, and so they get a new way every day—this, that and the other—so exciting is this perpetual newness! But see meanwhile the old farm left untilld, with more burdocks, thistles and weeds, than any wain thrice loaded could carry off from any acre! There are always these new schemes and religious speculations! poor, miserable, scheming, thriftless spiritual husbandry is this!

Then there are the "pedigree" farmers—not in mind, for they have none—who have the very poorest fruit that is to be found in the whole neighborhood, with the highest-sounding names to it! They have got the most marvellous pears, the most wonderful apples, the most extraordinary strawberries—the most astonishing names, with the most meagre, miserable, and scrawny fruit; but, O, it has such high-sounding titles! There are these same men, who have about the poorest herds in all the neighboring country—the oxen are the poorest and weakest, the cows the most milkless; but, O, they have a pedigree that takes them clear up to Noah's ark! You see those poor herds of miserable beasts; they are uncurried and unfat; but O, such a pedigree—such a line of blood as they have got!

Did you never see just such husbandry in the Church? men who had no great morality of body, and no great experience of Christian graces; but when you come to the pedigree, they go back, one plumb up to Peter, and another to Paul! and all the way back to the prophets! Pedigree farming!

Then, next, there is what may be called "chaff" farmers in spiritual husbandry, for I don't know that there are any such in natural husbandry. You can not conceive of it; but suppose you should find a farmer who said he had been pondering this theory and science of farming, and he was satisfied we had been doing injustice to many kinds of seeds; he believed if a man only sowed cockles, and did this sincerely, God would give him the increase. So he would—of cockles!

Here seems to be a man sowing something which looks like black ashes, and a friend says, "What have you got?" He looks, and for all the world, it is the hulls of buckwheat, chaff, and old wheat. He says, "What! are you sowing chaff?" "Yes," says the man, "for it is my own impression that if a man is only faithful and sincere, it don't make much difference what he does sow in husbandry." Don't it make a difference? Suppose a man should sow conch grass, and expect to get Timothy hay—would he? Suppose he should plant crab-apple trees in his orchard, and think he was going to get Fall pippins—would he? So suppose a man in sowing his field should sow that of all detestable seeds the most detestable—the Canada thistle, and say that is wheat! would any amount of botanical sincerity in this fool make his harvest answer to anything but the nature of the seed sown? If he sowed chaff, would he not have to reap chaff? For as a man sows in natural husbandry, that shall he reap.

Now there are a great many persons that say, Why do you attach so much importance, and lay such stress upon the doctrines of the Godhead? Why do you say it is necessary we should believe in the Everlasting Father, in the Son, and in the Holy Ghost? or why must we go in this new and living way? What matter is it whether we believe in the Bible or not, so that a man lives about right—so at any rate he is sincere, and does about as well as he knows how? Is not that enough? It is enough to deceive you, if that is what you want! Do you not believe there is just the same connection between spiritual seed and the result—as there is between natural seed and the result? Sincerity is a very good thing, but it can not make grain out of chaff, and can not make Christian graces out of worldly affections and worldly states. There are certain truths which must be held, in substance at least—certain truths which stand connected with certain effects, all certain spiritual causes, which are indispensable to certain spiritual results. That man who believes it makes no difference what he does, if he is only sincere, is a chaff farmer!

Next are what may be called "fence" farmers. What would you think of a husbandman, who was not particularly careful of his mowing lot, of his grain field, or of his wheat crops, or of his diseased orchard, or neglected garden—indeed, they were in a shabby, neglected state—because the man was giving his whole time to building his fences? One large part of his time is employed in setting up his surveyor's instruments—perhaps for the five hundredth time—and taking the measurement of a certain line. He gets up in the morning, and says, "I must farm!" and sets off with his theodolite, or whatever he takes, and measures off again that line, and then he goes back and sets it down, to see that it stands entered exactly right. He says, "here is the line, and not an inch, not a ten thousandth part of an inch, shall you come on to my land." So he settles it between that neighbor and himself. The next day, he goes to another line, and that is gone round and round, and over with multitudinously, until he has marked out exactly the lines of the whole farm. Then he begins to lay his fences; he must have the best fences! They are never high enough! and he never can be done building them! Oftentimes when he has built them all up, you will find him pulling them all down again. And what for? Why, just so that he can build them up again! So he pulls down, and builds up, and calls that farming!

Do you not see the application? Did you never hear of spiritual husbandmen who are forever defining the great points of doctrine; and forever discoursing on the just line between Calvinism and Arminianism; on the distinction between High and Low Calvinism, when they are all low together, and the distinction between High and Low Church of every sort; running round and round the boundaries of the kingdom of God, making it exactly right to a hair, and the ten thousandth part of an inch; marking correctly the lines of that lot, and building up the middle walls of partition between that and the next; but never reaping, never sowing—their lots and their gardens untilld and unfruitful? All the fences are good; but there is very little tilth anywhere in the whole domain, but he knows just how far the line of the land goes, and exactly where it stops.

Do you never find men of this kind in our day, men who are forever building their fences as the men of old built the Tower of Babel, who thought they could build it till it touched the very heavens? But there never was a fence that could keep the moles out of a man's farm; there never was a fence that could keep the vermin out—never a fence that could keep the hawks out; the birds will fly over it. The best thing the farmer can do is to take care of his soil, and have his harvest so rich that there will be enough for the birds and the vermin, and a little for stealing after that. Having large fences of faith and doctrine will not keep out the moles and the birds of the air; but see to it that there is such thorough practical tilth in the Church that it does not make much difference—it can bear stealing.

Then there is one other class of farmers; they may be called "Nimrod" farmers—hunters. You can imagine a husbandman who would neglect the care of the soil, and go out after squirrels, who are eating his grain—that is, they would if there were any to eat—who should go out to hunt for all manner of weasels in the wall, foxes in the field, wolves in the wood, and bears everywhere; and when there is nothing to shoot, he ranges up and down to see if he can find something. He goes out nights watching for raccoons, and all the day he is watching for some stray dog, where there should have been sheep, but there are none. So there are such men whose relations to good, natural husbandry are just the same relations which your heresy hunters have to good spiritual husbandmen. Some men always sleep with a rifle under their arm—that is, a spiritual rifle; they are always watching for heresy—not so much in their own heart, or in their own churches if they be ministers, as in other people's hearts, and in other churches. When any man happens to have an opinion respecting any doctrine, they all spread abroad to run him down; they are taking care of the faith; they are defending the faith as they conceive everywhere against these foxes, bears, and lions. This is what they call good husbandry, but they never do anything, only firing at other folks and other things. I have no doubt that Nimrod was a very good fellow, in his poor, miserable way, but a Nimrod minister is the meanest of all sorts of hunters.

But let us pass on. You notice how thoroughly the Bible appropriates every process of husbandry, and derives from it a lesson. Our imagination is charged with almost everything that takes place, in such a manner that it shall become significant of a spiritual state, or some spiritual change. All through the Bible you shall find "plowing" and "harrowing" are employed in their relation to spiritual things. "Seed sowing" and "tilling" are, both of them, terms appropriated to religious instruction. The "sickle" and "reaping"—these are familiar words to you in their spiritual acceptance. "Threshing" and the "separation of the grain from the chaff"—these are employed continually. "Gathering," "garnering," and "grinding," and appropriating the grain to bodily nourishment—these are all of them significant of spiritual truths. "Burning up the chaff," or "letting the wind blow it away that it may be utterly scattered," and gone forever—you perceive how these things set forth an established principle.

Take another department, that of the orchard and vineyard—see how the difference between the wild vine and the native vine, between the wild and the grafted plant, is recognized in the word of God. Take the process of transplanting—how is that recognized as a spiritual process? Take the process of grafting, by which the old root and trunk are made to bear a new top, and by which the natural man is made to bear gracious fruit—how is that set forth in the word of God?

And "pruning," by which a certain wild luxuriance of wood is held back, and in the place of it a greater fruitfulness is induced—how is that set forth in the word of God? "Abundance" and "blossoming," in things where men ever blossom, and in things where men ever bear fruit—are not these taken up and appropriated to spiritual uses, and to the wants of men, in the word of God?

Lastly: let us notice some of the larger applications which we find in the word of God. The whole world is spoken of as being God's husbandry. O what a lease! what a breadth of tillage! the nations and races in all their generations spread abroad through six thousand years, and floating on through ages which none but a prophet's eye can discern! When we come to all this vast and broad earth, with all its multiplied population, we see God's farm and God's husbandry. He is the great Cultivator, and he looks over the vast estate of earth as a man looks over his smaller estate. For him are all the agencies of nature; for God the nations are but simply instruments of culture. Rebellions, famines, disasters, prosperities—all things that check or push forward the growth of man, are so many implements in the hand of God, by which he tills this great farm of the earth.

The end of the world is the harvest; the sinners are the chaff and the weeds, the righteous are the good seed and the fruit; the one to be swept away, and the others to be garnered up. Then at last there shall come the winter, when all growth shall cease and rest, when the glory of the summer shall be in heaven, where all that which is vital, that which carries its life like a seed in itself, shall be gathered; while the withered leaf and the decaying stalk, and all that which had come to nothing, and has gone back to nothing, shall have fallen to the ground. That shall be the end.

Christian brethren, let us take solemn heed of these significant teachings of God's word. We are a part of this husbandry—"Ye are God's husbandry." He is preparing the soil in your heart; for you he tills, for you he sows. He is sowing the seed now by a way which makes you cry out with pain, for all plowing and harrowing is painful, and the seed long sown may not have shown its nature. For no affliction for the present is joyous but grievous, but afterward it bringeth forth the peaceable fruits of righteousness." "Ye are God's husbandry," rejoice in it, let your bosoms lie open to his law, and consent that God should do as seemeth to him good, and by and by you shall in the great harvest, and in the great gathering; day, bless God!

#### LETTER FROM STRATFORD, CONN.

We extract the following from a private letter from a zealous female correspondent:

STRATFORD, CONN., Sept. 20, 1859.

BRO. PARTRIDGE: The papers recently received from your office I welcome, not only as a delicate and polite invitation to renew, but as a reminder that I may do something toward the emancipation of minds groping amid the darkness of undeveloped reason.

It may not be uninteresting to you to know something of the state of Spiritualism in this noted place, but while I could give you but few facts in detail, (for as yet we have but two avowed Spiritualists in the place, and consequently hold no circles,) yet it appears to me that, ridicule and scoff at the subject as people may, there is a deep under-current at work, which is undermining the long-established creeds which have held minds in their iron grasp, and losing the bonds which bigotry has in vain essayed to strengthen.

When Dr. Phelps and family were subjected to those trying experiences, there was a show of power. Persecution stalked abroad—public opinion was a mighty engine, and dared not cross its track, for it was looked upon as 'he motive power which moved even the springs of life, and was regarded as the oracle of the day. But to-day persecution has lost its boldness. True, it may hold the instruments of torture, but the hand is palsied, and can not wield them—the grim executioner dare not face his victim, for he has seen in the noble bearing of the injured and misrepresented victim the fearless eye, the outspoken spirit of truth. Yours, etc.,

#### A MEDIUM'S FIRST EXPERIENCE.

LANSING, MICH., Sept. 30, 1859.

MR. PARTRIDGE—\* \* \* I would like to make a few inquiries of you in relation to what Spirits can do. I sometimes call myself a Spiritualist, and at other times I think it is all a humbug. I will give you a little of my experience. It came on me one night when I was writing at the table, without ever thinking of any such thing as Spiritualism. It came by raps with my right hand. I never sat in a circle in my life, but from that I progressed until I was able to see a few things. Doctor W., of Toledo, Ohio, came to me one day, and requested me to sit as a medium in reference to a surgical operation. I sat down and saw the patient, who lived some four miles off, lying on her bed, and gave a description of her room, herself and bed. He came again that evening, and I could not see anything except her arm resting on her elbow. All I could see was from the elbow to the hand. I then gave him directions how to perform the operation. He performed it according to direction, and was very successful. He showed me the bone that he took out of her arm; it was about six inches long, and about three-quarters of an inch wide. This person I never saw, only as I have described.

Yours, etc.,

H. FIELDS.

The members of Rev. Dr. Chapin's congregation have recently purchased and presented him a splendid house in Thirty-third street, advancing \$13,000 on it, the whole cost being \$23,000.

We learn that Rev. H. Lyon, of the *Christian Ambassador*, has in press a volume of sermons by Rev. Dr. Chapin, which have never yet been published.

## EARLY FACTS OF MODERN SPIRITUALISM.

NUMBER FOUR.

We desire to preserve in these pages, a transcript of several articles upon the early facts and phenomena of Spiritualism, which were written before the *SPIRITUAL TELEGRAPH* was instituted. They originally appeared in the columns of the *New York Tribune*.

[From the N. Y. Tribune of Nov. 28, 1851.]

Dear Sir,—On the 13th of August last I witnessed the following manifestation at the house of a friend in this city, in the presence of Mr. Edward Fowler, Dr. and Mrs. Gray, Mr. William Fishbough, Almond Ross, Dr. Frisbee, S. K. Lathrop, of N. O., and Mr. Barrett, of Vermont.

We were sitting around a large extension dining-table, estimated to weigh three hundred pounds, and questions were being answered and communications given to us by the raising of one side of the table three times instead of the raps, when a letter in the alphabet was spoken which they wished to use in forming words and sentences in answer to our questions and in communications they wished to make. The table being so heavy, and being moved so readily and with such apparent ease, Mr. Barrett, who had not before witnessed the phenomena, expressed a doubt that the cause was of spiritual origin. I said to him, in substance, that the apparent ease with which heavy things are moved, of itself is no evidence that the cause is not spiritual, unless we first have evidence that the Spirit, after leaving the body, has less power to move material things than it had while in the body, which is the reverse in all my observation; and, to be convinced that the table was not moved by any person present in the body, he and others looked under the table, and examined it, and tried to produce the like movement by their feet, which could not be done, and then with their hands, which also failed, excepting as by placing their hands upon their knees, and then exerting the power in their legs in the manner of a pry, they were enabled to move the table in a manner somewhat resembling that we were witnessing, but not without efforts which would readily be discovered by all present.

Our examinations, experiments and discussions continued until I proposed that Mr. Barrett should sit on the table, and see if the Spirits could move it then. He accordingly got on it, and an unseen power jounced it and him up and down rapidly several times. Dr. Gray and Mr. Ross then got on, and they were jounced in the same manner, with ease and apparent joy, quite a number of times, probably from ten to twenty times, and until they got off. During this manifestation I looked under the table to see that no one touched it, and know, as well as I can know anything of the kind, that no person in the body produced those movements.

Many questions were answered, and communications made, and other physical demonstrations given, at this sitting, which would require too much room and time to relate.

On the 12th of August last, the following gentlemen met at my house, on business relative to spiritual manifestations: John A. Hunt, Wm. J. Baner, Dr. Orton, Edward Fowler, myself and others. We sat around a common three-foot card table, and during the sitting the Spirits took part with us by confirming sentiments uttered, and giving us their own through the alphabet, as familiarly as though they were with us in the body.

Toward the latter part of our sitting, each of us in succession raised the side of the table by which we were sitting some six, twelve, or eighteen inches, and asked the Spirits to raise the opposite side to correspond, which was done to each of us; and, afterward, we asked them to raise the table entirely up without any of us touching it, and they did so to the light of a foot or more from the floor, and so high that all could and probably did look under and see that no one touched it. I looked, and am entirely satisfied that no visible person touched it; besides, the characters of those present preclude a contrary supposition.

In the evening of the 29th of August last, another meeting for business was convened at my house, consisting of the following gentlemen: Dr. Orcott, Stephen Pearl Andrews, Robert T. Shannon, Wm. J. Baner, R. W. Hartley, London, H. M. Banks, and myself.

The Spirits took part in the business of the meeting by signals of approbation given to propositions made, and by suggesting others, and advising with us as if present in the form. Once during this sitting, our conversation turned upon

also, in which we did not agree, or at least in regard to which there might be danger of disturbing the harmony of the circle; and we were checked by the signal of the alphabet being called for, by which means the following was spelled out:

"Friends, you had better not talk on that subject."

During the evening, as the table was moving with great force and energy, Mr. Hartley, who, I understood, had not before witnessed anything of the kind, asked if he might try to hold the table so that they could not move it, to which they replied in the affirmative; and he took hold of it and held it with all his might, but it was moved with the same apparent ease and energy as before. He tried to lift it up, and it was held down; and he tried to hold it down and it was lifted up, as if he was nought in the presence of, and opposition to, the invisible power.

I will here give a few extracts from communications made to a circle which met regularly to receive and record the communications with which they were favored through the phenomena of spiritual manifestations.

The circle was composed of the following: Judge Edmonds, Dr. and Mrs. Gray, Edward Fowler, Mrs. Partridge and myself.

In the evening of September 1st last, the following dialogue, with a few omissions, took place:

Judge Edmonds. "You were asked, the other evening, why you could not as well touch persons as the table." Answer. (Spelled out by use of the alphabet.) It is because we generally use the magnetic forces of several persons to make a sensible manifestation, and the forces will often harmonize on inanimate objects when they will not on human, for the reason that the peculiar state of one's magnetism will not allow the approach of another."

Judge E. "Do you mean that you have to use the magnetism of persons in the form?" Ans. (by three raps). "Yes. When the preponderance of the magnetic forces is either positive or negative in a great degree, we cannot make any manifestations. When you are either positive or negative in the extreme, we cannot touch you, but when occupying a medium position, we can."

Judge E. "Is not this true of inanimate objects also?" Ans. "We can make them positive or negative at our pleasure, and that we cannot do only in a degree"

Judge E. "Can we do anything to assist you to touch us?" Ans. "Not with your present degree of knowledge respecting magnetism."

Judge E. "Will the reading and understanding of Baron Reichenbach's book assist us?" Ans. "Yes."

Judge E. "Is, then, our magnetic condition independent of our wills?" Ans. "Partially."

Judge E. "Then we can do something to affect our condition?" Ans. "Yes."

Judge E. "What is it?" Ans. "The directions would differ with each individual, and with each individual would differ every day and often every hour. When you have accumulated more knowledge respecting magnetism, you will know how to vary the means according to circumstances."

Judge E. "What does 'means' signify?" Ans. "The means to put you in such a condition that we can touch you, and of course communicate with you at all times."

Judge E. "Can you suggest any other book than Reichenbach's?" Ans. "Wait until you have read that. Good night."

The subject was continued at the subsequent meeting of the circle, on the 8th of September:

Judge E. "You spoke of using the 'magnetic forces' of persons; is that pure magnetism, or the crystalline force which Reichenbach speaks of, or, as he calls it, 'odic force'?" Ans. "The latter."

Judge E. "Is it a force which is constantly emanating or flowing from our persons?" Ans. "Yes."

Judge E. "Is it perceptible to us at all times?" Ans. "Yes."

Judge E. "From what part most? the head?" Ans. "Yes—and hands. It is varied by the health of the body, flowing most from the healthy body."

Judge E. "If I understand you, it is that which you use in making your manifestations." Ans. "Yes."

Judge E. "Does it come to you with intelligence, or as mere force?" Ans. "It comes to us as mere force, and it is our will alone, unaffected by yours, which directs it."

Judge E. "Do you, in using it, use also some of your own

force superadded? or do you merely apply to it your will?" Ans. "We apply our will and force both."

At a subsequent meeting of the circle, on the 15th of September, we were requested by the Spirits to sit silent a few moments, and we did so, until finally a signal for the alphabet was given, and the following was spelled out:

"Friends, the bright and free day is breaking; horrid death is being revealed and demonstrated to be but a glorious birth."

"The gloom which now attends the chamber of death—the stifled sobs and the darkened windows—shall ere long be exchanged for serene, pure, heavenly delights; weeping shall give place to cheer, and the pure zephyrs of heaven shall waft through open windows to bathe the brow of the toppling and almost deserted tower."

"The music of the spheres above will greet the senses of the enraptured inhabitants of earth. Then mournful lamentations shall be no more known."

"Now, in the gray twilight of morn, the dew-drops are descending almost insensibly upon all things; but the influence of the rays of the rising sun is required to give life thereunto. The dew-drops are truth; the sun is understanding."

CHARLES PARTRIDGE.

RESTORATION TO LIFE.—We learn (says the *Whig*) from a reliable source, that as a married couple were traveling on a steamboat bound from New Orleans to an up-stream port, the man sickened and died. When the boat touched at Memphis, the bereaved widow landed with the corpse; an undertaker was sent for, who came and took the measure for a coffin. The coffin was prepared, the body deposited therein, and all was in readiness to take the mortal remains of her dear husband to their final resting-place. The lady, with all the fond affection and deep love of a wife, begged the privilege of taking one more look, one parting kiss, on him who was more dear to her than all others upon earth. The lid was taken off, and as she lay upon that cold, icy brow, bathing it in tears, and smothering those cold lips with her warm kisses, a sort of consciousness and sympathy of life became apparent; the body was taken from the coffin, and a physician sent for. Our tale is soon told. The man soon became convalescent; but for that fond, loving wife, the husband might now be lying in a cold grave.—*Cincinnati Whig*.

## PERSONAL AND SPECIAL NOTICES.

## Dodworth's next Sunday.

Andrew Jackson Davis will lecture at Dodworth's Academy, next Sunday, morning and evening.

The Spiritual Lyceum and Conference hold regular sessions: each Sunday afternoon at 3 o'clock, and Tuesday evenings at 7 o'clock, in Clinton Hall, Astor Place. The public are invited. Seats free.

## Clinton Hall.

The Spiritualists continue to meet at Clinton Hall, Astor Place, as usual, every Sunday at 3 o'clock, P. M., for lectures and conference exercises. All are invited to attend.

## Union Hall, corner of 8th Ave. and West 16th Street.

Circles are held every Sunday, forenoon, afternoon, and evening, at usual church hours, for trance and normal speaking. Seances held every day and evening during the week, for the investigation of spiritual phenomena. A number of mediums (of different gifts) are present. These circles are especially designed to aid investigators to witness the varied phases of spiritual phenomena. 389 tf

## Miss Hardinge's Movements.

Miss Emma Hardinge will lecture in St. Louis during the month of October; address care of A. Miltenberger, Esq., St. Louis. During November, at Evansville and Memphis. In December and January, at New Orleans and such other southern cities as she can visit before her return to Philadelphia in March, 1860. All letters directed to No. 8 Fourth Avenue, N. Y., will be duly forwarded.

## Mrs. Middlebrook's Lectures.

Mrs. A. M. Middlebrook, (formerly Mrs. Henderson,) will lecture in Willimantic, Oct. 16th, 23d, and 30th; in Oswego every Sunday in November; in Providence, Dec. 18th and 25th, Jan. 1st and 8th; Memphis, Tenn., in February; St. Louis, in March. Applications for week evenings will be attended to. Address, Box 422, Bridgeport, Conn.

## Miss Louisa Millis

Will hold evening circles on the 19th, 21st, 24th, 26th and 28th, at the rooms of Dr. Hussey, 155 Green-street. 390

## Swedenborg and Spiritualism.

MR. EDITOR: Recently, Mr. R. K. Brown (who is well known to the readers of the spiritual papers as a very sagacious and able essayist) submitted for my perusal a paper written by him, and entitled "Swedenborg, as read by the Light of the Modern Manifestations." I was so much pleased by the manner in which my friend treated this subject, that I have advised him to divide the document into two parts, and with a little addition, give it to the public in the form of lectures, believing that it would go far toward inaugurating just conceptions as to the relation Swedenborg occupies to the modern spiritualistic developments.

To any audience athirst for such information, I strongly commend Mr. Brown and his lectures. Let him be addressed at your office. 390 Very truly yours, W. S. COURTNEY.

## Certificate of Agency.

This may certify that Mrs. H. F. M. Frown, editor of the *Agitator*, Cleveland, Ohio, is authorized to receive and receipt subscriptions for the *TELEGRAPH AND PREACHER*, and for books contained in my catalogue, until farther notice. CHARLES PARTRIDGE, New York, October 10, 1859. 429 Broadway.





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DR. LOWENDAHN, Magnetic and Electropathic Physician.

DR. WIESECKE, Proprietor and Homoeopathic Physician.

52- All medicines free. Terms for consultation, cash. No PATIENTS BUT THOSE DESIRED CURABLE TAKEN IN TREATMENT. Office hours from 7 to 12 A. M., 5 to 7 P. M.

52- We consider it more important to prevent than to cure diseases, and have therefore concluded to visit families by the year for both purposes. We have also introduced manual frictions and gymnastics as auxiliary means of cure. Dr. Wiesেকে, a personal student of Dr. Hahnemann, and afterward chosen by the latter as his own physician, has practiced 25 years in the first circles of Paris, and has immigrated to this country in consequence of revolutionary events. Dr. Lowendahl is the well-known magnetic and electropathic physician, formerly of Brooklyn, whose wonderful cures have created so much interest throughout the United States. 387 if

## ELECTION NOTICE.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE.

ALBANY, AUGUST 31, 1859.

TO the SHERIFF OF the COUNTY of NEW YORK:—Notice is hereby given that, at the GENERAL ELECTION to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Gideon J. Tucker;  
A Comptroller, in the place of Sanford E. Church;  
An Attorney-General, in the place of Lyman Tremain;  
A State Engineer and Surveyor, in the place of Van R. Richmond;

A State Treasurer, in the place of Isaac V. Vandergrop;  
A Canal Commissioner, in the place of Charles H. Sherrill;  
An Inspector of State Prisons, in the place of Wesley Bailey;  
A Judge of the Court of Appeals, in the place of Alexander S. Johnson;

A Clerk of the Court of Appeals, in the place of Russell F. Hicks;

All whose term of office will expire on the last day of December next.

Also a Justice of the Supreme Court for the First Judicial District, in the place of James J. Roosevelt, whose term of office will expire on the last day of December next.

Also Senators for the Fourth, Fifth, Sixth, and Seventh Senate Districts, comprising the county of New York.

COUNTY OFFICERS TO BE ELECTED.

Seventeen Members of Assembly;  
Two Justices of the Superior Court, in the place of John Slosson and James Moncrief;

One Judge of the Court of Common Pleas, in the place of Charles P. Daly;

One Justice of the Marine Court, in the place of Albert A. Thompson.

All whose terms of office will expire on the last day of December next.

The attention of Inspectors of Election and County Canvassers is directed to chap. 271 of Laws of 1859, a copy of which is printed herewith for instructions in regard to their duties under said act, "submitting to the people a law authorizing a loan of two million five hundred thousand dollars, to provide for the payment of the floating debt of the State."

CHAPTER 271.

AN ACT TO SUBMIT TO THE PEOPLE A LAW AUTHORIZING A LOAN OF TWO MILLION FIVE HUNDRED THOUSAND DOLLARS, TO PROVIDE FOR THE PAYMENT OF THE FLOATING DEBT OF THE STATE, PASSED APRIL 13, 1859, THREE-FIFTHS BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Commissioners of the Canal Fund are hereby authorized to borrow on the credit of the State two million five hundred thousand dollars, at a rate not exceeding six per cent. per annum, and reimbursable at such periods as shall be determined by the said Commissioners, not exceeding eighteen years from the time of making such loan. All the provisions of law in relation to loans made by the Commissioners of the Canal Fund, and the issue and transfer of certificates of stock, shall apply to loans authorized by this act, so far as the same are applicable.

SECTION 2. The money realized by such loan shall be applied exclusively to the payment of claims against the State not otherwise

provided for, for work done on the canals of the State, and for private property appropriated by the State for the use of such canals, and for injury to private property growing out of the construction of the canals, or to the payment of the principal and interest of such loan, and for no other purpose whatever.

SECTION 3. Two million five hundred thousand dollars is hereby appropriated to be paid out of the Treasury, on the warrant of the Auditor of the Canal Department, from the said moneys, within two years from the time when this act shall take effect, for the payment of claims against the State, specified in the last preceding section, and for the interest on the loan authorized by this act, which shall become payable prior to the receipt into the treasury of the first annual tax, hereinafter directed to be levied and collected, for the payment of the interest and principal of the loans authorized by this act; but any sum applied to pay interest as aforesaid may be refunded out of the proceeds of the said taxes when received into the Treasury.

SECTION 4. An annual tax is hereby imposed, and shall be levied and collected in the same manner as other State Taxes are levied and collected, sufficiently to pay the interest and redeem the principal of the loan hereby authorized, within eighteen years from the time of the contracting thereof. The Comptroller shall ascertain and determine what sum, being applied in payment of principal and interest, in the first year after the tax can be collected as aforesaid, and in each succeeding year thereafter, within the period of eighteen years from the time of contracting said loan, will be sufficient to pay the interest and redeem the principal of said loan within said period of eighteen years; and shall in each year apportion the sum so required among the several counties of this State, according to the then last corrected assessment rolls returned to his office, and shall give notice of such apportionment to the Boards of Supervisors of the respective counties. It shall be the duty of the Boards of Supervisors of the respective counties to cause the amount so apportioned in each year to be levied, collected and paid to the Treasurer of this State, in the same manner as other State Taxes. The money collected and paid into the Treasury under this section shall constitute a sinking fund, to pay the interest and redeem the principal of the loan contracted pursuant to this act, and shall be sacredly applied to that purpose; and if at any time the sinking fund shall be insufficient to comply with the requirements of this section, the Comptroller shall increase the sum thereafter to be levied and collected by tax in each year, so as to make the fund the fund adequate to the purpose aforesaid.

SECTION 5. The fourth section of this act, imposing a tax, may be repealed whenever the revenues of the canals, after meeting all present constitutional charges upon them, shall amount to enough to form a sinking fund sufficient to pay the interest and redeem the principal of all loans within the eighteen years mentioned in the first section of this act.

SECTION 6. This act shall be submitted to the people of this State, at the next general election, and the votes given for its adoption shall be indorsed "Constitutional Loan," and shall be in the following form: "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," and "Against the loan of two million five hundred thousand dollars, to pay the floating debt of the State." The inspectors of the several election districts of this State shall provide a separate box, in which the ballots given in pursuance of this act shall be deposited. The ballots shall be canvassed and returned, and the result shall be determined and certified in the same manner as votes given for the office of Governor of this State. If a majority of the votes cast pursuant to this act shall be "For a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the preceding sections of this act shall take effect; but if the majority of the votes so cast shall be "Against a loan of two million five hundred thousand dollars, to pay the floating debt of the State," then the said sections shall not take effect, but shall be inoperative.

Yours respectfully, GIDEON J. TUCKER, Secretary of State.

CITY AND COUNTY OF NEW YORK, Sheriff's Office.

New York, August 31, 1859.

I hereby certify that the above is a true copy of the original notice received by me from the Secretary of State, and now on file in this office.

JOHN KELLY, Sheriff.

All the proprietors of public newspapers of the city and county of New York, are herewith requested to publish the above notice in each week until the election, and cause their bills for said publication to be sent to the Board of Supervisors for payment.

Dated New York, August 31, 1859. JOHN KELLY, Sheriff. [389 if]

WM. C. HUSSEY,  
HEALING MEDIUM,  
FOR THE CURE OF  
ACUTE AND CHRONIC DISEASES,  
WITHOUT THE USE OF MEDICINES.  
Dyspepsia Cured in a Few Sitzings.  
155 GREENE STREET, N. Y.  
ONE DOOR FROM HOUSTON, OFFICE HOURS 8 A.M. TO 4 P.M.

NOTICE.

TO PATENTEES, Authors, Publishers, and Dealers in Progressive Books or things.—The subscriber will act as local agent for the sale of anything, suited to this market, that is really useful or moral. Any circulars, specimens, samples or letters may be addressed or consigned to him, pre-paid, with an assurance of being dealt with honestly.

A. C. HARVEY, Los Angeles, Cal.

DR. G. A. REDMAN,  
THE TEST MEDIUM, will leave this city for his Southern tour about the middle of October, by way of Philadelphia via steamship to Savannah, through the principal cities to New Orleans—returning by way of St. Louis. 38 if

W. S. COURTNEY,  
ATTORNEY and Counsellor at Law, 348 Broadway (Appletons' Building), Room 37, third floor, New York.

THE WATER-CURE  
AND HYDROPATHIC INSTITUTE  
is located one door from St. John's Park, at 13 and 15 Light-street, New York. R. T. TRALL, M. D., and D. A. GORTON, M. D., Physicians of the establishment. 382 if

BOARDING.  
BOARDING at Mr. LEVY'S, 231 WEST THIRTY-FIFTH STREET, where Spiritualists can live with comfort and economy, with people of their own sentiments. 363 if

HOUSE FOR SALE  
OR to rent, 134 West-Twelfth street, near Fifth Avenue, recently vacated by Dr. Chapin. It is substantially built, with Nova Scotia brown stone front, and all modern improvements. Terms easy, apply to Charles Partridge, 428 Broadway. 384 if

SPIRIT DRAWINGS.  
THE Spirit Drawings made through the hand of Mrs. Bradley are now on sale at 169 Greene street. 383 if

SCOTT'S HEALING INSTITUTE,  
No. 36 BOND-STREET, NEW-YORK  
One of the most convenient, beautiful and healthy location in the city of New York, eight doors east of Broadway.  
JOHN SCOTT, Proprietor.

JOHN SCOTT,  
SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what in justice to ourselves we could.

We have taken a large, handsome, and commodious house, for the purpose of accommodating those who may come from a distance to be treated.

Hot and Cold Water Baths in the House; also Magnetic and Modicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.  
Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.

Read the following, and judge for yourselves:  
Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's World Restorer. Price, \$5, post paid.

Mr. Tatum, New York city, cured of numbness and partial paralysis of limbs.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and one box of File Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's File Salve.

Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cures on record.

William P. Anderson, New York City, troubled with rheumatism of back, hip, and knees. Afflicted for nine years. Cured in five weeks.

Mrs. S. H. N.—, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia, and tendency to dropsy. A line addressed to us will be answered, giving her full address.

DR. SCOTT: WILKIE BAKER, April, 27, 1858.  
Sir—I find I shall want more of your Cough Medicine: It works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section.

Send it by Hope's Express as you did before.

My best respects, ISAAC G. AT.

Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides No. 106 Tenth-avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall), residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

Hundreds of other persons since the establishment of the Scott Healing Institute, but space will not admit of an enumeration. Out of 1,462 patients treated at the Scott Healing Institute, not one is not fully cured, but what has received a remarkable benefit. Office hours from 8 A. M. to 6 P. M.

Address, JOHN SCOTT, 36 Bond-street, New York.

## Scott's Healing Institute—Removal.

The undersigned begs leave to say to his patrons and the public, that he has removed his establishment from 16 to 36 Bond-st. New York, where he will continue to attend to the afflicted with (as he hopes) his usual success. Having materially added to his Institute, both in room and assistants, he is prepared to receive patients from all parts of the country.

To the Ladies, particularly, he would say that he treats all diseases incidental to their sex, with invariable success. An experienced matron will be at all times in attendance on the Ladies under my charge.

JOHN SCOTT, 36 Bond-st., N. Y.

N. B. Recipes and medicines sent by express to any part of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of Town, County and State, in full. J. S.

## SPIRIT PREPARATIONS.

GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 36 BOND-STREET, NEW-YORK.

COOSIANA, OR COUGH REMEDY.

This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of diseases, is destined to supersede their use and give health and hope to the afflicted thousands. Price, 25 cents.

FILE SALVE.

A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the *Spiritualist*, Cleveland, O., after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price, \$1 per box.

EYE WATER.

For weak or inflamed eyes this preparation stands unrivaled. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price, 50 cents.

SPIRIT EMBROCATION.

For Tetters, Erysipelas, Salt Rheum, and all Scrofulate eruptions of the skin, an invaluable remedy, and warranted to cure all ordinary cases. Price, \$1.

CANCER SALVE.

This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, in a single instance, failed to effect a permanent and positive cure, no matter how aggravated the case. It will be found triumphantly efficacious of itself alone, in cases where the part affected is open; and when Dr. Scott's services cannot be obtained, those of any good medium, whose powers are adapted to such complaints, will answer the purpose. Price, \$10.

RHEUMATIC REMEDY.

This preparation is guaranteed to cure all kinds of inflammatory rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, \$5 per bottle. For \$10 a positive cure will be guaranteed.

ASPIRIN.

This wonderful medicine has proved to be one of the wonders of the age, one bottle being in almost every instance sufficient to cure the worst cases of dyspepsia. Price, \$10 per large bottle.

BE PARTICULAR.

In ordering any of the above medicines, enclose the amount in a letter, addressed to the undersigned, and state distinctly how the package must be sent, and to whom conveyed. In all cases the package will be forwarded by the first conveyance.

Address, DR. JOHN SCOTT, 36 Bond street, New York.

— Liberal discount made to Agents.